

REDISCOVERING OUR ANGLICAN HERITAGE: RECLAIMING
THE CHARISMS OF THE HOLY SPIRIT IN
WORSHIP CONTEXTS

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ABSTRACT

REDISCOVERING OUR ANGLICAN HERITAGE: RECLAIMING THE CHARISMS OF THE HOLY SPIRIT IN WORSHIP CONTEXTS

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The Anglican Church in North America needs a renewed sense of the *charisms* (or gifts) of the Holy Spirit, especially those listed in 1 Corinthians 12, to be at work in ministry contexts and congregations. Initially, Anglican theology contained an understanding of these *charisms* and their operation. Now, these *charisms* operate on a limited basis in congregations. If members are properly trained in these *charisms*, an increase will occur in congregations. The model developed taught participants in learning how to operate in these *charisms*. The hypothesis was measured in surveys prior to, immediately after, and three weeks following project implementation.

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I wish to thank first Dr. Robert Sawvelle and Dr. Tom Jones, the faculty mentors for our cohort group. They have been there through thick and thin and have helped in ways they will never know. They offered listening ears when needed, prayers when appropriate and a soft nudge now and then as well. Additionally, I thank Dr. Luther Oconer and Dr. Andrew Park for their valuable input as our faculty consultants. They have helped shape this project into what it ultimately has become.

The second group of people I would like to thank are those that stood with me in this project as advisors. Dr. Clarke Harden who gave encouragement when it was needed and assisted with review of the curriculum; Bishops Julian M. Dobbs, Quigg Lawrence and David J. Bena took the time to look at the theological aspects of the document and offer important suggestions in how to emphasize the Anglican aspects of the theological component of the thesis. Rev. Daniel J. Morgan and Rev. Caleb Evans who allowed this program to be pilot-tested in their congregations not knowing what would happen, but were fully supportive and open to what the Holy Spirit was doing.

I also wish to thank the members of my cohort group. They have become almost like family to me, especially the peer associates who talked me through many rough days and nights. Through our journey together they all have stood and encouraged me, and the unexpected phone calls, the “you can do this” texts came at just the right time and when they were most needed.

Finally, to Dr. Randy Clark who had the vision for the Randy Clark Scholars program at United Theological Seminary. His leadership and impact on my life will last for many years to come and I am thankful for the opportunity to embark on a path that God called me to, but I resisted. This project is the culmination of the many prayers he prayed that I would be used to touch Anglicans with the power of the Holy Spirit.

DEDICATION

I dedicate this project first to my wife Linda. She is my helpmate in the ministry God has called us to. She has stood fast and never wavered even when I wanted to throw in the towel.

Secondly, I have to dedicate this project to the memory of five “generals” of the faith in my life. My father Levi and my mother Mary both lived out a Christian witness and supported my call to ministry, but I honor especially the memory of my mother Mary Guthrie, who was so excited when this project was begun, but was called to her heavenly reward and never saw its completion. My maternal grandfather, Carmelo Costantino an Italian immigrant, was a small-statured giant of faith who dedicated my life to be used in the kingdom of God. My paternal grandmother Pheriba Guthrie played a vital role in my faith as she lived out an example of her own faith in God each day. The final general was a man who encouraged me in many ways as we sat on the porch of his hobby shop. When I first began to think about this program, Mr. Herman Moore encouraged me to “go for it”. His memory is a lasting one as he too received his heavenly reward before this project was completed.

Finally, I dedicate this work to the One who called me to this project. He gave me the strength and sustained me through the work it entailed – my Lord and Savior Jesus Christ. May this work be used for the glory of his kingdom and for his honor and not my own.

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ABBREVIATIONS

ACNA	Anglican Church in North America
ASA	Average Sunday Attendance
ASM	Anglican School of Ministry
ACIC	Anglican Church in Canada
BCP	The Book of Common Prayer
CANA	Convocation of Anglicans in North America
ESV	English Standard Version of the Bible
HCIM	His Cry International Ministries
NIB	The New Interpreter's Bible
NIDB	New Interpreter's Dictionary of the Bible
NIV	New International Version of the Bible
NRSV	New Revised Standard Version of the Bible
TEC	The Episcopal Church
TTNAR	The Thirty Nine Articles of Religion

“As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control. Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began,”

—2 Timothy 1:4-9 (ESV)

INTRODUCTION

This project focuses on examining the Anglican tradition of Christianity and determining where in this tradition the *charisms* or gifts (these terms will be used interchangeably) of the Holy Spirit have been in operation and when they ceased to operate. The project began with my own interest in healing across the history of the Christian church, especially the interplay of healing and the gifts of the Holy Spirit in the twentieth century. I examined in my personal study the men and women “generals” of the faith who ministered and flowed in the power of God.

Even from an early age of three days old, my life has been marked for God’s kingdom through prayers for impartation, dedication and to be a vessel used by God in this ministry of healing. Over the last several years my interest in this area of ministry has only intensified as I have been a willing vessel of God’s Spirit to others in my ministry as a hospice chaplain as well as situations inside and outside of church settings where God has used me to minister to many Christians and non-Christians alike.

Being raised in a Pentecostal tradition and then transitioning to Anglicanism, I could not help noticing that few people in the Anglican tradition seem interested in the *charisms* or gifts of the Holy Spirit. This recognition began my quest to find out how the Anglican tradition has identified with these gifts.

Throughout this project, an examination is made of a variety of scholars and theologians, some Anglican and some whose work is imperative and relates to the

question of where and whether the gifts of the Holy Spirit were in operation during Anglican history. Some of these, such as J. I Packer, John R. W. Stott and Alister McGrath are well known both in non-Anglican and Anglican circles. Other such as Jürgen Moltmann and Daniel Tomberlin are not so well known to Anglicans.

It has been interesting to travel the road of historical documents in the Anglican tradition, all new to me, as well as to journey with men and women in this tradition who have been used by God in the *charisms* and gifts of the Holy Spirit. I discovered the stories of Alexander Boddy, Percy Dearmer, F. W. Puller and several others who believed in the power of the Holy Spirit, and I found new details about many familiar names especially John Wesley, a powerful force behind the Pentecostal movement.

Overall, it has been refreshing to see the places where the Holy Spirit has been active in the Anglican tradition and to understand, how through misunderstanding and misinterpretation the gifts were lost for a time to the Anglican church. This highlights that how there was and still is a need for reclaiming those gifts to be operative once again in our congregation.

In my reading, I have also gleaned a new understanding of both the biblical and the historical foundations of the *charisms* of the Holy Spirit from the early church fathers through today. Things I should have learned in Bible school and seminary but was never taught came through to me in a new light through this project. I understand that the gifts of the Holy Spirit are somewhat controversial, especially those in 1 Corinthians 12, but they are still listed in scripture and I find no support biblically, historically or theologically to conclude that these gifts have ceased operation. They should be a normative part of our worship services.

This project has drawn from a wealth of resources from all branches of Christianity – Pentecostal, Evangelical, Orthodox, Anglican, and others. Since it draws on so many traditions, it is my hope that this project may be adapted and used far beyond the Anglican tradition to which it is geared. If unity in the use of the *charisms* among Anglicans and in this part of Christ’s church, it would be part of an answer to the prayer that Jesus prayed in John 17 that “they all may be one.”

In Chapter One, an examination will be made of the ministry focus and the ministry context. This will include background information as well as information regarding the development of the project.

Chapter Two will examine three biblical texts and their relation to the ministry of the *charisms* of the Holy Spirit looking at them from a multi-dimensional aspect. This will include a look at the call of Isaiah, the commissioning of Mark and the healing mandate contained in James.

Chapter Three will examine the historical basis of the *charisms* of the Holy Spirit including looking at those listed in 1 Corinthians 12, but those found in the history of the church. This will include looking at those contained in scripture and church history, but also ones that are found in the Anglican tradition that aren’t specifically listed in Scripture.

In Chapter Four, an examination will be undertaken on the theological basis of these *charisms*. This examination will include theologians from the Patristic Era, mystical theologians of the Medieval Period as well as other theologians including both Anglican and non-Anglican theologians as well as looking at contemporary theological issues.

The project concludes with Chapter Five where an analysis of the project and the implementations undertaken will be explored. This chapter will focus on the data received from participants as well as clergy who participated in the project implementations.

This project is indeed a journey and I hope that readers will embark on their own journeys, following the leading of the Spirit to touch those in the world with the power of God. May we see lives changed, healed, and ministered to by people empowered by the gifts of the Holy Spirit.

CHAPTER ONE

MINISTRY FOCUS

It is the author's DMin. project to develop a program of ministry preparation that can be used in Anglican congregations to promote the ministry of healing and the gifts of the Holy Spirit in a worship context. The goal is to bring back to the Anglican tradition the *charisms* of the Holy Spirit — that is, those gifts found especially in 1 Corinthians 12— that have become almost extinct not only among Anglicans but other mainline traditions as well — and incorporate them into normal Sunday worship services, not merely to special healing services where only a few parishioners attend. The project will develop a model for training based on biblical, historical, and theological sources on healing and other manifest gifts of the Holy Spirit. This chapter will examine the author's background and journey of faith, the context for ministry, and the premise upon which this doctoral project will be based.

Author's Background and Preparation

I have had a keen sense of God's abiding presence and work in my life, even since I was an infant. I believe the interaction that I had with my grandfather when I was only days old has a great deal to do with the call of ministry in my life today. My grandfather was a small-statured Italian who embraced Jesus Christ and was filled with the Holy Spirit after his immigration to the United States. As the second of five children,

my mother had the responsibility of caring for my grandfather in the later stages of his life. During the time that my mom and dad were caring for my grandfather, three years after their marriage, I was born. The small house where we resided also hosted a church that my grandfather had pastored prior to becoming ill. It was in the living room of that modest home that an interaction and encounter would take place that would define my life, my vocation, and my ministry.

After my mom was released from the hospital following my delivery, she brought me home, and my grandfather was sitting in his wheelchair, waiting for me to come through the door. The moment that my mom walked in with me he stopped her, held out his withered, arthritic hands and took me in his arms and began to pray over my life in broken English, fluid Italian, and other tongues. The only part of the prayer that I have been told about was that it ended with my grandfather asking for my life to be used for the kingdom of heaven.

It has taken time for me to make sense of what happened in that powerful moment between the Lord, my grandfather, and me. But looking back, I believe that my grandfather's prayer was a moment of impartation; I received part of the anointing that my grandfather carried. This principle of impartation is seen throughout both the Old and New Testaments especially seen in the life of Timothy when the Apostle Paul reminds him to "rekindle the gift of God that is within you through the laying on of my hands." (2 Timothy 1:6 NRSV).

Grieg discusses the laying on hands along with other elementary teachings of the church addressed in Hebrews 6:1-5.¹ He also indicates that the laying on of hands was for “bestowing the Spirit and spiritual gifts.”² The Greek word used in Scripture is the word *metadidomi* (μεταδίδομι) which means to “give a share of, impart.”³ So I believe in the middle of a small-framed house through a prayer offered in multiple languages, an impartation took place from my grandfather to me.

Of course, there were times in my life that I ran from that imparting prayer and wanted nothing to do with it. It was not a call that I wanted anything to do with, and it was not what I envisioned doing with my life. Nevertheless, God was patiently calling me to a place where I needed to surrender to the plan and purpose that he had for my life.

This call was made especially clear to me the first weekend I was on the campus of Emmanuel College, the small college I attended after high school. The school had planned a special ministry weekend called “Alpha 84” to mark the new school year. The event included a variety of speakers and musicians.

The Saturday evening service is the one I remember most vividly. The gymnasium that evening in September 1984 was already palpably suffused with the presence of God. The speaker shared briefly and then invited the congregation to pray. Just before the service ended at 11:00 pm, a group of us were praying near the front, and

¹ Gary S. Greig, “The Purpose of Signs and Wonders in the New Testament: What Terms for Miraculous Power Denote and Their Relationship to the Gospel,” in *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* ed. Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 143.

² Greig, *Kingdom and the Power*. 144.

³ “Define Metadidomi | Definition for Word Metadidomi Vine’s Greek New Testament Dictionary Metadidomi,” accessed March 18, 2017, <http://gospelhall.org/bible/bible.php?search=metadidomi&dict=vine&lang=greek#4>.

a young man walked up to me and spoke with what felt like the weight of the authority of God. His word to me was “God has called you for a distinct purpose and plan. No one else can fulfill your call. Why are you struggling with what God has called you to do? You must follow the call and prepare to carry the gospel of Christ.”

Not long after receiving this prophetic word, I changed my major and prepared to enter ordained ministry with the denomination I was a part of at that time (the Pentecostal Holiness Church). But severe health issues that developed with both of my parents compelled me to return home in 1987 with an uncompleted degree. Looking back, this disappointing turn of events now serves as a signpost of the beginning of a spiritual journey that led me to the place I was being called to minister.

I had been attending Evangel Assembly of God for about two months when the church underwent a major congregational split. A substantial majority of the congregants, including myself and most of my friends, left with the pastor, the music minister, and the pastor’s father, and formed a new charismatic church. Soon after the departure and the new congregation’s development, the pastor began incorporating more and more elements of the liturgy into the service. This included weekly communion prior to the service, the clergy wearing clergy attire and collars and other elements of a traditional liturgical service.

In 1989 the church entered a forty-day fast that culminated with the leaders, with the congregation’s blessing, beginning a dialogue with the Episcopal Diocese of Georgia, about the possible affiliation of the congregation with the Diocese. On Easter Sunday 1990, over two hundred members of the congregation were confirmed with five Episcopal bishops present, and the congregation was received as a mission of the

Episcopal Diocese of Georgia.⁴ Although this approach to worship stood in stark contrast to my spiritual formation and the worship practice of my youth, I found myself falling in love with the liturgy and deeply moved by the sacramental theology that accompanied it.

This experience started me on a fourteen-year journey in pursuing ordained ministry in my new tradition. Even as I fell in love with the liturgy and the rich worship of the Anglican tradition, I remained keenly aware of my own heritage of faith as a third-generation Pentecostal. I eventually came to reconcile both traditions, realizing that a love of liturgy and the power of the Holy Spirit can be combined in congregational worship with powerful results.

In 2010, I was introduced to the ministry of Randy Clark, a leader of a global revival movement and a leader who has been instrumental in my subsequent formation for ministry. Building on my earlier involvement with the Pentecostal movement, I continued to learn much from the schools of healing and other conferences that are a part of his ministry. Through these trainings, I have been more equipped to carry the ministry of impartation and healing to the world.

The idea and practice of impartation have been significant in my own life—starting with that first prayer of my grandfather and continuing with prayers of other men and women through my life. I believe that these teachings and prayers have been a source of empowerment and direction for me, and I hope to share these truths and the message of impartation with others as well.

⁴ Randall Herbert Balmer, “Why the Bishops Went to Valdosta: In Deepest Georgia, a Pentecostal Congregation Goes High Church,” *Christianity Today* 34, no. 13 (September 24, 1990): 19–24.

I have in recent years experienced several divine encounters in places that are experiencing revival and the power of God. At a conference several years ago the leader prayed a prayer, that has since been prayed multiple times over my life: that God would use me to reach Anglicans with the power of the Holy Spirit. Every time that prayer has been prayed for me, it has been accompanied by the most deeply profound encounters with God that I have ever had in my life.

One of these experiences stands out. It was January 2013. When I woke up that Saturday morning to head to the conference, I sensed God saying to me, “Today is the day you are going to encounter me in a radical way, and I am going to bring healing to you in many ways.”

One speaker had preached powerfully that morning. Now the afternoon speaker had just finished. She gave a call for those who wanted prayer for impartation to go to one side of the room and those who wanted to encounter God to go the other side.

As she began to pray and the conference leaders began to lay hands on the people who responded, it was almost as if I was taken up in the spirit realm and into an encounter where I looked face to face with Jesus. Events that had caused pain in my life flashed before me. As each one did, Jesus would whisper that it would no longer be a part of my life. Then the next event would come and the same thing would occur. That afternoon I came to believe that I was healed from all the shame, all the pain and all the hurts that had been caused by people in my past. I was able to forgive them and God ushered me into a new place for ministry. It was an experience that reminds me of Henry Nouwen’s *The Wounded Healer* in which Nouwen concludes that those in ministry are,

people who are wounded and healed so that they may impact others. I will remember this encounter for the rest of my life.

I continually look for ways to continue my education and grow into what God is calling me to.

Context for Ministry – Anglican Focused

Firmly formed in the Pentecostal tradition and believing fully in the power of the Holy Spirit to work in the lives of men and women, I am focused now on God's freshly revealed mandate on my life: to carry the message of impartation, healing and the *charisms* of the Holy Spirit to people and churches in the Anglican tradition, both in the United States and around the world. The context for ministry is found both in the newly formed Anglican Church in North America (ACNA), the Diocese of CANA East (where I am canonically resident as a Presbyter) and in the formation of a new ministry called His Cry International Ministries (HCIM). We will examine each context in turn.

Anglican Church in North America and CANA East

The groundwork for a new Anglican province began on January 29, 2000, when two American priests, the Rev. Charles Murphy III and the Rev. Dr. John Rodgers, were consecrated as bishops by overseas Anglican jurisdictional leaders. Rev. Murphy was then the rector of All Saint's Episcopal Church in Pawley's Island, South Carolina, and the head of a group of congregations and clergy called the First Promise Movement.⁵

⁵ James McCormick and James Solheim, "Singapore Consecration Provokes Strong Response throughout the Church | Episcopal Church," accessed November 30, 2015,

Rev. Dr. John Rodgers had been a faculty member of the Virginia Theological Seminary but moved to Pittsburgh to join the newly formed Trinity School for Ministry. He served initially as the institution's first Senior Professor and later served as Dean and President of the institution.⁶ At his consecration Rev. Dr. Rodgers held the title Dean Emeritus, and the consecrators present included Primates (Archbishops of national Anglican jurisdictions) and bishops from the province of Rwanda, Southeast Asia, the United States, Chile, Bolivia, and Peru.⁷

The then Archbishop of Canterbury, Lord George Carey, as well as the Presiding Bishop of the Episcopal Church (TEC), the Most Rev. Frank Griswold, had several issues with the consecrations including the premise on which they took place. The Presiding Bishop called the consecrations "irregular."⁸ He vehemently denied that his denomination was "in crisis."⁹ The First Promise Movement became the foundation for the congregations that eventually morphed into the first ecclesial jurisdiction of offshore provinces of the Anglican Communion on United States soil, known as the Anglican Mission in the Americas (AMiA).

In 2002 the Diocese of New Westminster of the Anglican Church in Canada (ACIC) approved rites for the blessing of same-sex unions. In 2004, TEC proceeded with

<http://www.episcopalchurch.org/library/article/singapore-consecration-provokes-strong-response-throughout-church>.

⁶ "Our History," *Trinity School for Ministry: An Evangelical Seminary in the Anglican Tradition*, accessed December 9, 2015, http://www.tsm.edu/about_trinity/our_history.

⁷ McCormick and Solheim, "Singapore Consecration Provokes Strong Response throughout the Church | Episcopal Church."

⁸ McCormick and Solheim, "Singapore Consecrations".

⁹ McCormick and Solheim, "Singapore Consecrations."

the consecration of the Rev. V. Gene Robinson as the Bishop Ordinary (or, local bishop) of the Diocese of New Hampshire. His election was problematic in that he was the first partnered, same-sex bishop elected in TEC. This election was held on June 7, 2003, and under the Constitution and Canons of TEC had to be ratified by both governing houses of the denomination's General Convention.¹⁰ Shortly after these actions by both TEC and the ACIC, a gathering of the Anglican primates at Lambeth Palace issued a statement indicating that all of these actions, but especially the consecration of Gene Robinson, would in fact "tear the fabric of the communion at its deepest level."¹¹

The Archbishop of Canterbury Rowan Williams then called together a special committee to develop a report on how, in light of these events, the Anglican Communion could remain together. The committee's conclusion, the Windsor Report was issued in 2004 and suggested a process of how the communion might address the issues at hand.¹² Shortly after this report was issued, thirty-five primates of the Anglican Communion gathered to receive and review it. The communiqué issued at the end of this meeting gave a reflection of how the Anglican Communion was to proceed.¹³ This document noted that a majority of the primates wanted to affirm and remain faithful to the resolution on

¹⁰ "Positions on the Election of V. Gene Robinson," accessed December 9, 2015, http://www.deimel.org/church_resources/vgr.htm.

¹¹ "'This Will Tear the Fabric of Our Communion,'" *The Guardian*, October 17, 2003, sec. UK news, accessed December 9, 2015, <http://www.theguardian.com/uk/2003/oct/17/gayrights.religion>.

¹² "Microsoft Word - Windsor Report.Doc - Windsor2004full.Pdf," accessed November 30, 2015, <http://www.anglicancommunion.org/media/68225/windsor2004full.pdf>.

¹³ "Dromantine Communiqué," accessed December 9, 2015, <http://www.anglicannetwork.ca/dromantine.htm>.

human sexuality that was passed at the 1998 Lambeth Conference, (a gathering of all the bishops of the Anglican Communion held once every ten years).¹⁴

It soon became apparent to the primates of the Anglican provinces in the Global South (representing a majority of the members of the Anglican Communion) that both TEC and the ACIC were not going to accept the recommendations of the Windsor Report and retreat from their actions but was going to continue their movement toward a non-biblical understanding of human sexuality and morality in opposition to the mind of the rest of the communion. The Global South Primates, disregarding the recommendation of the Windsor Report to refrain from cross-boundary interventions, began to accept the jurisdiction of congregations that became disaffected with TEC and ultimately voted to leave the denomination and seek refuge with overseas bishops and primates.

A number of Anglican provinces began establishing dioceses and ministries in the United States to support these disaffected congregations. In 2006, the Church of Nigeria (Anglican Communion) and its House of Bishops voted to consecrate the Rev. Martyn Minns, as Missionary Bishop for the Convocation of Anglicans in North America (CANA).¹⁵ He and Bishop David Bena, a former TEC Bishop, served as the initial bishops for the CANA congregations. In 2007, CANA consecrated four additional bishops to serve alongside Bishop Minns.

¹⁴ “XII Lambeth Conference - Section 1 Resolutions: ‘Called to Full Humanity,’” accessed November 30, 2015, <http://justus.anglican.org/resources/Lambeth1998/LC98res/sec1.html>.

¹⁵ “Global South Anglican - Martyn Minns Consecrated a Nigerian Bishop in US,” accessed November 30, 2015, http://www.globalsouthanglican.org/index.php/comments/martyn_minns_consecrated_a_nigerian_bishop_in_us.

CANA at one point had over one hundred affiliated congregations in thirty states. CANA was one of the bodies that later constituted the Anglican Church in North America (ACNA; see below). With the establishment of geographically based dioceses, some of the initial CANA congregations moved their affiliation to other ACNA dioceses. Other churches have remained with CANA, including those now in the Diocese of CANA East led by Bishop Julian Dobbs, under whom I serve in ministry.

In 2007, the Church of Uganda followed the Church of Nigeria's lead and consecrated the Rev. John A. M. Guernsey as a bishop of the Church of Uganda.¹⁶ Upon his return to the United States, Bishop Guernsey provided pastoral oversight to the fifty-three congregations and over one hundred clergy with ties to the province of Uganda. In 2009, the Diocese of the Holy Spirit was formed within ACNA, and these clergy and congregations were transferred to that diocese.¹⁷ Bishop Guernsey served that diocese until his election as the first bishop of the newly formed Anglican Diocese of the Mid-Atlantic in May of 2011, and at that time the congregations of the diocese of the Holy Spirit were transferred to other geographically based dioceses.

Not only did the Church of Nigeria and the Church of Uganda have overseas jurisdictions, but the Church of Kenya soon consecrated the Rev. Bill Atwood and the Rev. Bill Murdoch as bishops of the Church of Kenya.¹⁸ Bishop Atwood oversaw thirty-

¹⁶ "Stand Firm | Breaking: The Rev. John Guernsey Elected Bishop in Uganda," accessed November 30, 2015, <http://standfirminfaith.com/?/sf/page/3860>.

¹⁷ Phone interview with Bishop John Guernsey, December 3, 2015.

¹⁸ "Bishops of Uganda and Kenya Named to Oversee US Churches," accessed November 30, 2015, http://www.anglicannetwork.ca/bishops_named_oversee_us_churches.htm.

two congregations for the Church of Kenya and also oversaw twenty-three congregations for Archbishop Greg Venables of the Province of the Southern Cone.¹⁹

From 2006 through 2012 TEC saw the departure of numerous congregations, including several of its largest and most historic churches. Departures included Christ Church in Plano, Texas (with an average Sunday attendance (ASA) of 5,000 people, and The Falls Church (3500 ASA), and Truro Church (2000 ASA) in Northern Virginia. TEC also witnessed the disaffiliation of four entire dioceses: San Joaquin in 2007, Fort Worth, Pittsburgh, and Quincy in 2008, and South Carolina in 2012.

In 2006, a number of the primates of the Global South convened in Kigali, Rwanda for prayer, fellowship, and a time of reflection on the life of the Anglican Communion, concluding by issuing a statement calling for the formation of a new Anglican province in the United States.²⁰ The formational process began to be worked upon and in June 2009, representatives gathered from twenty-nine Anglican dioceses and jurisdictions to constitute and form the Anglican Church in North America.²¹ This new province has yet to be recognized by the Archbishop of Canterbury or the Anglican Consultative Council (a governing body of the Anglican Communion), but it has as of April 16, 2009, been recognized by the Primates of the Global Fellowship of Confessing

¹⁹Email exchange with Bishop Atwood – December 9, 2015.

²⁰ “Global South Anglican - Global South Primates Kigali Communiqué, September 2006,” accessed December 9, 2015, http://www.globalsouthanglican.org/index.php/blog/comments/kigali_communique.

²¹ “Journal.Indd - Provincial_Meeting_Journal_web.Pdf,” accessed November 30, 2015, https://c119b78671d19b8aee34-1ab073aa91389396dfc8b6aabc9b141e.ssl.cf2.rackcdn.com/Provincial_Meeting_Journal_web.pdf.

Anglicans, who lead the the provinces of a majority of the Anglicans worldwide.²² After the formation of the ACNA, the overseas primates who had jurisdictions in the United States have transferred the majority of their clergy to the new province. In 2015, PEARUSA (a continuation of the AMiA) transferred all clergy and congregations to the ACNA with their networks becoming dioceses under the ACNA.²³

At the inception of ACNA in 2009, there were 700 congregations, 100,000 members, and an average Sunday attendance of 69,197. At its Inaugural Provincial Assembly, the first Archbishop Robert Duncan called for the planting of 1000 new churches in the five-year period of his term as Archbishop. While Archbishop Duncan's vision was not realized, at the end of 2015, ACNA numbered 966 congregations, 111,853 members and an average Sunday attendance of 78,679.²⁴

On October 20, 2007, I was ordained into CANA as a deacon and in May 2008 was ordained as a presbyter both in CANA and in the Church of Nigeria (Anglican Communion). After the formation of ACNA, CANA was divided into several dioceses including CANA East. I was transferred as a presbyter into that diocese and maintain a canonical residence in both CANA East and ACNA. Over the years, however, I have come to the realization that while the Anglican tradition is broad and allows for many

²² "Anglican Church in North America," accessed December 9, 2015, <http://www.anglicanchurch.net/index.php/main/About/>.

²³ "PEARUSA Moves Legally to ACNA, Remains Relationally Connected." accessed March 18, 2017, <http://anglicanchurch.net/?/main/page/1106>.

²⁴ Anglican Church in North America: Congregational_Report_to_Provincial_Council_2015, 1-7 accessed September 6, 2016, https://c119b78671d19b8aee341ab073aa91389396dfc8b6aabc9b141e.ssl.cf2.rackcdn.com/Congregational_Report_to_Provincial_Council_2015.pdf

theological viewpoints, one place where training, education, and ministry is lacking, is the area of the *charisms* and the use of the gifts of the Holy Spirit in worship services.

His Cry International Ministries

In May 2015, in response to several things I sensed God saying to me about ministry and ministry focus, His Cry International Ministries (HCIM) was formed. It was incorporated in June 2015 with an independent Board of Directors with me appointed to serve as President and Founder at the pleasure of the Board. While HCIM is a new organization, the groundwork for its establishment, has been underway for several years. It is my vision for HCIM is to respond to a number of things I believe God has called me to. The Board of Directors reflects a broad representation from within the Anglican tradition and beyond. Its members include a bishop who is both an Anglo-Catholic and Charismatic Anglican, Anglican priests, and deacons, and leaders from other non-denominational ministries. It is my desire to have a variety of wise counselors and advisors who hear from God and who live and work in the power of the Holy Spirit.

Given that most of my ministry will be in the context of the ACNA and CANA East, the ministry HCIM will engage in will be a fulfillment of that prophetic prayer I would be used by God to bring the power of the Holy Spirit into the Anglican Church and that, as John Wesley, Charles Fletcher, and George Whitefield once did, through this ministry I would see revival spring forth and God touching the Anglican world.

My work with HCIM will focus on raising up and working with church planters to help fulfill the call to plant both Anglican churches as well as non-denominational churches. This focus draws on my gifts and experience as a certified church planting

coach who has been involved in church planting efforts for a number of years.

Additionally, it is my hope that, with the power of the Holy Spirit and the principles of impartation, HCIM will help establish new churches who value and practice the *charisms* in the worship context.

Developing the Synergy

Anglicans have a strong theological tradition, but there are places where I think the tradition misses out on several key aspects of the faith. Although there is an agreement on basic tenets of faith, captured in the well-known Thirty-Nine Articles of Religion (TTNAR), outlined by the bishops in the sixteenth century, there is a notable void in addressing the power of the Holy Spirit.

Today, the members of the ACNA and CANA East hold a wide variety of theological viewpoints. Some congregations are more Reformed in theology and have little sympathy or understanding for the *charisms* in their worship context. Other congregations are more Anglo-Catholic in theology and worship; most of these do not allow women to minister at the sacred table or lead worship services. Another identifiable category of ACNA congregations are what I term “blended” while they have a high view of the liturgy, they also hold a high view of the Holy Spirit as well. Finally, there are congregations who hold an approach to theology and worship that has been called “Three Streams One River.” This approach looks to find a balance between the Evangelical stream, with an emphasis on preaching and teaching; the Charismatic/Holiness stream, with its emphasis on the power of the Holy Spirit and the

charisms; and the Catholic or sacramental stream.²⁵ Some congregations have been exposed to the power of the Holy Spirit in their worship; most have not.

The work of this DMin project is to develop a model that can be presented in any Anglican church to introduce the *charisms* and their importance in the context of a more complete historical, theological and biblical understanding. The model developed here will also maintain a focus on impartation and teaching the gifts of the Holy Spirit, so as to equip the lay leaders of a congregation in their understanding of ministry, and so that the power of the Holy Spirit is experienced by the entire congregation.

For many years, I have been interested in the so-called “generals” of the faith: men and women who have uniquely carried the presence of the Holy Spirit and seen the power of God released in healing. These “generals” are too numerous to catalog, but Roberts Liardon does a good job of chronicling the lives of some of them in his writings.²⁶ Rather than being only heroes that few could emulate, I believe they give us a glimpse of what it looks like for ordinary men and women to be used by God to further the kingdom of God.

The nature of the project will be to develop a training program initially called the Anglican School for Ministry (ASM). The core content of ASM will draw from biblical foundations, the historical experiences of the Anglican tradition, an understanding of the Holy Spirit, expressed in the Thirty-Nine Articles of Religion, and from re-examining the

²⁵ “Tract_The-Anglican-Tradition.Pdf,” accessed November 30, 2015, http://www.truroanglican.com/wp-content/uploads/Tract_The-Anglican-Tradition.pdf.

²⁶ Roberts Liardon, *Gods Generals: Why They Succeeded And Why Some Failed* (New Kensington, PA: Whitaker House, 2003).

faith teaching of men and women who ministered in the power of the Holy Spirit within Anglicanism.

Through this project, it will be my desire to help churches and ministry leaders develop programs for healing and the *charisms* to be released into their worship context and to see them develop fruitful ministries to their community. The ASM will also be a tool that can be used by church planters in planting new Anglican churches by including an emphasis on the use of the *charisms* of the Holy Spirit in evangelism models and ministry settings. I hope to learn how to help leaders incorporate these understandings into their parish context so that they will see lives changed by God's power. I want others to have the experience of my recent trip to Brazil where I saw many men and women healed by the power of God. It was my privilege to pray for several individuals and see their lives impacted through the ministry of impartation.

Looking back on my training in the ministry of healing and my long exposure to strong men and women of faith, I believe God has prepared me to respond to his call to equip others in the *charisms*. Lesser-known "generals" like my grandfather, who have contributed to my formation are part of a great connective chain that I hope to extend through my work with the Anglican School for Ministry. The prophecies and impartations of my life must be passed along to other leaders and church members.

Conclusion

While some Anglican churches do minister in the power of the Holy Spirit, it is not the normative approach for people in this tradition. With over nine hundred congregations in the United States and Canada, the ACNA is ripe for many to develop

ministries of the Holy Spirit and train their leaders in the ministry of healing. The ASM will assist these congregations and others outside the ACNA to be trained and equipped to minister God's power in their different contexts.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Throughout my life, I have had a keen interest in the *charisms* (or gifts) of the Holy Spirit and having them active in both my life and in the church. As I develop the curriculum for an Anglican School of Ministry, I want to ground the ministry and its curriculum on a solid biblical foundation. In this chapter, I will examine first the sacramental basis for the project considering the biblical understandings, that help define the sacramental theology. I will then turn my attention to three specific biblical pericopes—Isaiah 6, Mark 16:9-20, and James 5:13-16—and examine them in light of the idea of sacrament and biblical doctrine.

Sacrament, Mystery, and Charism

As we begin to examine the biblical groundings of a ministry of the *charisms* of the Holy Spirit in the Anglican tradition, we look first at terminology. In many instances, throughout Anglican history, the definition and the application of the *charisms* of the Holy Spirit has been ill-defined in practice and their application has been marred. This can be traced in the many changes in the liturgies of the Book of Common Prayer as well as in the formulation and application of the *Thirty-Nine Articles of Religion* which many still hold to as a formulary for Anglican theology.

In many cases, we see a misinterpretation of classic Anglican theology in this regard, as will be demonstrated in the Theological section of the project. Anglican history is full of instances of multiple manifestations of the Holy Spirit in the history of the Anglican tradition (including tears, visions, prophecy, tongues, holy laughter and others) that are simply not labeled as the *charisms* found in 1 Corinthians 12. These manifestations will be reviewed in the historical section as well as the theological section.

For our purposes now, we will examine two biblical commissioning accounts: one from Isaiah and one from the Gospel of Mark. Ruthven suggests that in commissioning accounts in the New Testament (especially in Mark 3), “it seems that the universal divine calling or mandate (biblical emphasis) is to experience closeness with God/Christ; proclaim (prophetically?), and protect God’s creation from the evil one(s).”¹ Additionally, we will look at the mandate of the church in James to pray for the sick in the church.

The Anglican tradition is firmly grounded in sacramental theology seen especially in many aspects of its expression in worship. One author notes that “Anglicanism is sometimes called the *via media*, the middle way, by which the person making the assertion usually means that Anglicanism is somewhere between Roman Catholicism and Protestantism as a tradition within the larger world of Christianity.”² It is suggested in

¹ Jon Mark Ruthven, *What’s Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 152. Additionally, Ruthven lays out a solid biblical argument on how Protestant theology erred in interpretation of the Biblical narrative of the Holy Spirit and the charismata.

² “The Anglican Way: Scripture First But Not Alone,” *The Conciliar Anglican*, June 10, 2011, 1, accessed September 19, 2016, <https://conciliaranglican.com/2011/06/10/the-anglican-way-scripture-first-but-not-alone/>.

some writings that the best way to begin thinking about sacramental theology is through the incarnational lens of John 1:14, in which the mystery of salvation is announced: “And the Word became flesh and lived among us.”³

There are many definitions of the word “sacrament,” and most, if not all, are applicable here. Merriam-Webster provides two succinct definitions: “*a*: a Christian rite (as baptism or the Eucharist) that is believed to have been ordained by Christ and that is held to be a means of divine grace or to be a sign or symbol of a spiritual reality; and *b*: a religious rite or observance comparable to a Christian sacrament.”⁴ Others have defined a sacrament as “a visible sign of an inward grace.”⁵

These definitions are helpful in connecting with the ministry of healing in the church and the *charisms* operating in the context of worship. A further definition of sacrament found in the *New Interpreter's Dictionary of the Bible (NIDB)* is especially important for this discussion: “The meaning of a sacrament for Christians should be understood in the light of God incarnate in Jesus Christ, who himself is the fundamental Sacrament, the heart of the mystery of God mediated through creation and God’s redemptive purpose for humanity and the world.”⁶

While most people in the Anglican tradition do not follow this understanding of sacrament completely, it is worth noting that the Anglican approach both follows the

³ Michael Pasquarello III, *The New Interpreter's Dictionary of the Bible* 5 vols. Nashville, TN: Abingdon, 2009), 5:16.

⁴ “Sacrament | Definition of Sacrament by Merriam-Webster,” accessed April 6, 2016, <http://www.merriam-webster.com/dictionary/sacrament>.

⁵ “Sacrament | Define Sacrament at Dictionary.Com,” accessed April 6, 2016, <http://www.dictionary.com/browse/sacrament>.

⁶ Michael Pasquarello III, *The New Interpreter's Dictionary of the Bible*, 5:16

biblical sacraments and allows for other sacramental actions. Article 25 of the Thirty-Nine Articles of Religion (TTNAR) defines two kinds of sacraments— “sacraments of the Gospel” and “other sacraments.”⁷

The sacraments of the Gospel are those commanded by Jesus himself: The Lord’s Supper and Baptism. The other sacraments are those commonly held by the church: Confirmation, Unction, Ordination, Marriage, and Penance.⁸ As we lay a groundwork for the ministry of healing and the *charisms* in the church, especially in the Anglican tradition, we see there is already great latitude in the sacramental aspect of the ministry of the *charisms*. This is particularly seen in the areas of healing (or unction) and the laying on of hands. The laying on of hands is one of the foundational teachings of the church:

Therefore, let us go on toward perfection, leaving behind the basic teaching about Christ, and not laying again the foundation: repentance from dead works and faith toward God, instruction about baptisms, laying on of hands, resurrection of the dead, and eternal judgment. And we will do this, if God permits. For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come. (Heb. 6:1-5)

Ruthven proposes a new idea regarding the theology of the Spirit in the work of the church that departs from more traditional theological constructs. His premise, notes “that Jesus is crucially central to this New Covenant of the Spirit...”⁹ Ruthven is not the only one to hold this position. *NIDB* echoes his argument when it states, “Any discussion

⁷ “Worship-Book of Common Prayer-Articles,” accessed April 6, 2016, <https://www.churchofengland.org/prayer-worship/worship/book-of-common-prayer/articles-of-religion.aspx#XXV>.

⁸ Worship-Book of Common Prayer- Articles

⁹ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles--Revised & Expanded Edition* (Tulsa, OK: Word & Spirit Press, 2011), p. xxiii

of sacramental theology is inevitably bound up with the central Christian doctrines of Trinity and Incarnation, so that sacrament will point to and participate in the mystery of God's radical self-engagement with the world and its manifestation as self-giving love."¹⁰

The sacramental ministry of the church, especially regarding the *charisms* and the manifestations of such, is bound to and flows from the incarnation and the cross. When we think of a proper *ordo salutis* ¹¹, we must lay the cross at the very foundation of this ministry. The aspect of sacrament would follow, then, the mysteries of the faith, all covered by the *charisms* in our worship context.

The term "mystery" is tied to this understanding of sacramental theology and sacraments, as well as to the *charisms*. In the biblical context mystery "does not refer to undisclosed secrets, but rather to divine secrets now revealed by divine agency."¹² Applying this definition, allows us to combine the concepts of sacrament and the *charisms*. This also follows the lead of the early church fathers. Selections from *NIDB* give us some glimpses into this aspect of the mystical understanding of sacrament and ultimately of the *charisms*: "Clement of Alexandria..., presented Christ as the teacher of eternal mysteries who ushers the initiated into life eternal."¹³ Origen indicated that the "Church received from the Apostles the tradition of giving Baptism even to infants. For the Apostles, to whom were committed the secrets of divine mysteries, knew that there is

¹⁰ Michael Pasquarello III, *The New Interpreter's Dictionary of the Bible*, 5 5:16.

¹¹ "Ordo Salutis | Monergism," accessed April 7, 2016, <https://www.monergism.com/topics/ordo-salutis>. *Ordo Salutis* is defined as the theological doctrine that deals with the logical sequencing of the benefits of redemption as we are united to Christ which are applied to us by the Holy Spirit.

¹² James D. G. Dunn, *The New Interpreter's Dictionary of the Bible*, 4:185.

¹³ Pasquarello, *The New Interpreter's Dictionary of the Bible*, 5:17.

in everyone the innate stains of sins, which must be washed away through water and the Spirit.”¹⁴ Other early church fathers applied this term of mystery to both Baptism and the Lord’s Supper:

Although the term mysterion fits most naturally the rite of Baptism (as it paralleled the initiation rites of the mystery religions), early Christian apologists Justin, Irenaeus, Clement of Alexandria and Tertullian also applied this concept to the Lord’s Supper because both were seen as ritual expressions of the saving relationship established by Christ in his death and resurrection.¹⁵

While many early church fathers contributed to the development of both sacrament and sacramental theology throughout the history of the church (including Tertullian, Origen, and others), “Augustine brought new clarity and focus to the concept of sacraments, setting the stage for the development of Sacramental Theology in the West, in both Catholic and Protestant churches.”¹⁶ In a sermon on the Eucharist, Augustine proclaimed:

My friends, these realities are called sacraments because in them one thing is seen, while another is grasped. What is seen is a mere physical likeness; what is grasped bears spiritual fruit. So now, if you want to understand the body of Christ, listen to the Apostle Paul speaking to the faithful: “You are the body of Christ, member for member.” [1 Cor. 12.27] If you, therefore, are Christ’s body and members, it is your own mystery that is placed on the Lord’s table! It is your own mystery that you are receiving! You are saying “Amen” to what you are: your response is a personal signature, affirming your faith.¹⁷

For Augustine, participation in the sacraments allowed participants to tap into the invisible reality of faith bringing about a spiritual aspect being grasped through

¹⁴ Matt Slick, “Baptism and Salvation,” *CARM - The Christian Apologetics & Research Ministry*, accessed April 6, 2016, <https://carm.org/early-church-fathers-baptism>. Here Slick quotes from Origen, Commentary on Romans, 5:9.

¹⁵Michael O Michael Pasquarello III, *The New Interpreter’s Dictionary of the Bible*, 5:17.

¹⁶ Michael Pasquarello III, *The New Interpreter’s Dictionary of the Bible*, 5:17 .

¹⁷ “Augustine Sermon 272 on The Eucharist,” accessed April 7, 2016, http://www.earlychurchtexts.com/public/augustine_sermon_272_eucharist.htm.

participation in the sacrament itself. This might have come across as a mystery to many of Augustine's hearers. There are numerous passages that speak of this aspect of mysterion in the New Testament, from the Gospels to the writings of Paul, where it is used in twenty of twenty-seven occurrences.¹⁸ One important aspect of mystery we see declared by Paul in Romans where he pens these words: "And in this way all Israel will be saved, as it is written: 'The Deliverer will come from Zion, he will banish ungodliness from Jacob, and this will be my covenant with them when I take away their sin' " (Rom 11:26-27, *ESV*). Paul here is quoting from Isaiah:

And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares the LORD. "And as for me, this is my covenant with them," says the LORD: "My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the LORD, "from this time forth and forevermore. (Isa 59:20–21, *ESV*)

Ruthven argues that this passage from Isaiah "actually provides the entire structure of Acts, especially chapter 2 – so this prophecy is not some incidental, throwaway quote. The Isaiah prophecy is the crucial, climactic goal for the Bible as a whole and for the mission of Jesus specifically."¹⁹ Ruthven's understanding of the point of the Isaiah 59 prophecy, is a further indication that the mystery we see portrayed in the New Testament flows out of and between the aspect of sacrament and the idea of the *charisms* as outlined in Paul's writings.

We have examined the concept of sacrament and mystery as portrayed in the Scriptures. Now we shift focus to combining sacramental theology, as understood in the

¹⁸ James D. G. Dunn, *The New Interpreter's Dictionary of the Bible Volume Four*, vol. 4:186.

¹⁹ Ruthven, *What's Wrong*, p. 213

Anglican tradition, with the theology of mystery portrayed in Scripture. After living in this juxtaposition for over twenty years, I find the answer to be found in the *charisms* identified in the New Testament. By definition, *charisms* are “a plural noun meaning gifts or specifically gifts of healings, or salvations or celibacy. The word appears in various forms in the Pauline tradition.”²⁰

I appreciate what the *NIDB* contributor notes in the last part of the definition: “While *charisms* have a diverse semantical range that makes it difficult for this word to serve as the overarching term of the concept of spiritual gifts, in the NT, the idea refers to ministry in the Spirit, based upon a humble and obedient spirit.”²¹ Having been exposed to these *charisms* most of my life, I can affirm the importance of the last part of the attitude he identifies

So how can sacrament, mystery, and *charisms* be tied together in a way that both allows us as Christian believers to walk in the power of the *charisms* but remain rooted in the sacramental and mystery aspects of our faith as Anglicans? Additionally, how can this understanding of the *charisms* be supported with a hermeneutic that is both biblically appropriate, and, applicable, to a proper understanding of how these gifts are to function in worship contexts?

Of the hundreds of scriptures that could shed insight into this area of ministry, there will be a focus on three major pericopes, one from the Hebrew Scriptures and two

²⁰ Aker, Ben. *New Interpreter's Dictionary of the Bible* 5 vols. (Nashville, TN: Abingdon Press), 1:584.

²¹ Aker. *New Interpreter's Dictionary of the Bible* 5 vols. 1:584.

from the New Testament. The aspects of sacrament, mystery, and *charisms* will be discussed in each of the passages.

Called for Ministry – The Hebrew Scriptures

While considering passages, to examine from the Hebrew Scriptures, many came to mind. There is the prophecy of Joel that predicts the coming of the Holy Spirit. There is the prophecy of Isaiah 59, outlined earlier, that becomes the basis for a theology of the Spirit. Ruthven's use of this pericope assists us in ensuring that this aspect of the sacrament and mystery that we are looking for in regards to the ministry of the *charisms* in the church is not lost.

Isaiah also offers several other prophecies regarding the Spirit's ultimate mission on earth, but one that fits best with this project is the call of Isaiah the prophet in Isaiah 6. This pericope gives us a clear example of being equipped to minister in the area of the *charisms*, and especially in the areas of healing, the prophetic, and words of knowledge—all gifts of the Holy Spirit.

Here we see the prophet Isaiah share the call and commission he has received from God:

In the year that King Uzziah died, I saw the LORD sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory! And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for." And I heard the voice of the LORD saying,

“Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.” (Isa 6:1-8, ESV)

There is a wealth of commentary and interpretation on this passage. John Oswalt argues that “unlike some of the other large prophetic books, there seems to be in Isaiah a more extended theological reflection. Moreover, this reflection has a kind of multihued, multidimensional character.”²² We will draw on this understanding of the book of Isaiah, as we examine the call of the prophet. Several key themes emerge from this particular passage that relates to the project at hand.

The first aspect we glean from Isaiah’s call and vision is that Isaiah was permitted to see. One commentator has suggested that Isaiah was allowed to experience an insight into the invisible world from the world that he lived in.²³ We will get to the sacramental aspect of Isaiah’s vision shortly, but I want to pause here at this point to tie what Isaiah is experiencing to the New Testament gifts found in 1 Corinthians 12.

In 1 Corinthians 12 Paul lists nine gifts: word (or utterance) of wisdom, word (or utterance) of knowledge, healing, prophecy, tongues, interpretation of tongues, gifts of faith, working of miracles and discerning of spirits. While this passage is not a major part of this project, Paul’s listing ties into what is playing out in Isaiah 6. Keener defines a word of knowledge as “speech with knowledgeable content,”²⁴ saying also that the gift

²² John N. Oswalt, “The Book of Isaiah: A Short Course on Biblical Theology,” *Calvin Theological Journal* 39, no. 2004 (n.d.): 54–71.

²³ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 7, 10 vols. *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 1996). 123-124

²⁴ Craig S. Keener, *Gift and Giver: The Holy Spirit for Today* (Grand Rapids, MI: Baker Academic, 2001), 116.

of a word of knowledge “applies to a supernatural impartation of knowledge about some human need or situation.”²⁵

If we apply this definition of the *charisms* to the vision that Isaiah is having in this passage of the sacred text, we see that he is receiving information through an encounter with God. There are many stories throughout the history of the church where men and women have been empowered for the service of God in an encounter such as Isaiah is experiencing here. Tom Jones recounts many stories of divine encounters and how they shaped men and women for ministry.²⁶ But how is this important in the context of our attempt to shape in an Anglican context for training men and women for ministry? Simply put, the ministry of the *charisms* flows out of a divine encounter with God. Oswalt agrees and suggests that “each one of us must aspire to our own experience of his presence.”²⁷ Oswalt also makes the suggestion that “the experience is too personal, too awesome, too all-encompassing for mere reportage.”²⁸ As we shape a ministry training program for men and women to learn how to operate in the sacramental, mysterious, and charismatic streams found within the Anglican tradition, we must look to people such as Isaiah to give us guidance that allows us to be open to the divine encounters that God may desire to bring to us and others. While I believe this aspect of Isaiah’s encounter with God is not a normal happening in the day in which we live, I also believe few are

²⁵ Keener, *Gift and Giver*, 116.

²⁶ Tom Jones, “Divine Encounters: Analysis of Encounters That Shape Lives” (DMin thesis, United Theological Seminary, 2013).

²⁷ John N. Oswalt, *The Book of Isaiah 1-39: New International Commentary on the Old Testament [NICOT]*, 28 vols. (Grand Rapids, MI: W.B. Eerdmans Pub. Co. 1996), 17:178.

²⁸ Oswalt, *The Book of Isaiah 1-39: New International Commentary on the Old Testament [NICOT]*, 28 vols. (Grand Rapids, MI: W. B. Eerdmans Pub. Co. 1996), 17:178.

open to these encounters with God or the Holy Spirit. Many, are fearful of such an encounter. Others fear that if they were to have this type of encounter, the Holy Spirit would cause them to act “strangely”. This lack of desire to encounter God and to be used by God is dangerous for the church and for members of the body of Christ.

A review of the prophetic writings of the Hebrew Scriptures would reveal other examples of divine encounters. However, it is suggested by one commentator that other prophetic encounters took place in an earthly temple and in the temple-like enclosure found within the Ark of the Covenant, unlike Isaiah’s vision where he was somehow taken up to a heavenly temple where God’s glory filled the earth.²⁹

More significantly, scholars have identified specific features of prophetic calls in the Hebrew Scriptures. One commentator says that “in all cases, there is a report of an encounter with God, either directly or through a messenger; a commission to do the Lord’s will or speak the Lord’s word; and a ritual act or sign symbolizing the designated role. In all instances, except Ezekiel, the one who is called objects to the vocation and then receives reassurance from God.”³⁰ There are many in the body of Christ today who are in the same position. They may have received a call to ministry in their youth but instead pursued a vocation in business or another career field, but the call and mandate of God never go away, thus they need God’s reassurance too.

With a proper understanding of sacrament as previously defined, then we can conclude that the calling of Isaiah is not just a divine encounter but has, aspects of a

²⁹ Keil and Delitzsch, *Commentary on the Old Testament*, 7:123–124.

³⁰ Gene M. Tucker, *The New Interpreter’s Bible Commentary* 12 vols. (Nashville, TN: Abingdon Press, 2001), VI:101.

sacramental encounter as well. Two sacramental aspects in this call of Isaiah deserve to be explored.

First, Isaiah encounters sacrament with regard to his confession, “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!” (Isa 6:5, ESV) Much like a priest and a parishioner in the context of a counseling situation or in the sacrament of penance, Isaiah makes a tremendous confession before God and asks God to remember not only that he is human but also that he is unclean, using the terms of his Jewish faith. Even though he makes the confession of being unclean and being a man of unclean lips, he also realizes that he has seen the King, face to face.

Secondly, Isaiah has a sacramental encounter when he writes: “Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: ‘Behold, this has touched your lips; your guilt is taken away, and your sin atoned for’ ” (Isa 6: 7). Much like the sacrament of unction (anointing with oil and laying on of hands), Isaiah experiences a significant external touch. This vision of Isaiah recalls elements of the liturgy that are celebrated in most Roman Catholic, Anglican, Episcopal, and other sacramental churches each Sunday morning and at special gatherings in the life of the church. The following table portrays the sacramental correlations between worship in a liturgical church and the call of Isaiah:

Table 1. Comparison of Sacramental Worship and Isaiah's Call (Isa 6).

Sacramental Aspects of a Worship Service	Isaiah' Call
Altar containing bread and wine	Altar containing hot coals
Prayer for healing (unction)	Touched by the fire of God
Confession of Sin (general confession)	Confession of Sin (personal/individual confession)
Incense (used at times and special liturgies)	Temple filled with smoke
Absolution of sin (pronounced by the priest)	Absolution of sin by being touched with a coal off the altar
Congregants and clergy experience God	Divine encounter of God's presence
Experiencing God in the Sacrament of the Table/ the Eucharist	Experiencing God in his complete power in a divine encounter

The final aspect that is seen in Isaiah's encounter and vision is that Jesus/God manifested himself in glory. One commentator has suggested:

The Sept., Targum, Vulgate, etc., have dropped the figure of the robe and train, as too anthropomorphic. But John, in his Gospel, is bold enough to say that it was Jesus whose glory Isaiah saw (John 12:41). And truly so, for the incarnation of God is the truth embodied in all the scriptural anthropomorphisms, and the name of Jesus is the manifested mystery of the name Jehovah.³¹

Once again, we see all three of our foundational principles: sacrament, mystery, and *charisms* portrayed in the Isaiah account. Why is that important for us to review and understand?

First, we must realize that when we, as earthly beings, allow ourselves to come to a place where we can have a divine encounter that changes our lives, God will equip us for a more powerful and fulfilling ministry for the kingdom of God. This is the pattern we see in the life of Isaiah, as well as other men and women in the history of the church. This

³¹ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, 7:123-124

is also a pattern we can look for in our own lives. As we seek to discern the call that God may have for us to follow him, we can ask where we have had divine encounters that have assisted us in receiving God's power to preach, teach, and assist new generations to understand how he wants to impact our lives for the gospel's sake.

Second, as ministers, we desire to teach and impact the lives of others. Isaiah is probably the most influential prophet of the Hebrew Scriptures. His prophecies point to the coming Messiah, offer several visions of what will happen to Jesus throughout his life, and ultimately point to his work on the cross. Ruthven gives us more insight into the role of the prophets when he says that "prophets 1) encounter God's presence, and 2) utter God's word in response; 3) and their commission is to guard and protect God's creation, specifically his chosen people."³² Ruthven's comments, on the role of protector again point us to liturgical and sacramental aspects of the Isaiah passage

When we encounter God, we are then equipped to speak, to teach and to preach and we are charged as members of Christ's body to guard the faith. This charge as guarding the faith is similar to the charge that clergy in the Anglican tradition vow to adhere to at their ordination.

Both priests and bishops are charged to do the same in the liturgies of ordination in the Book of Common Prayer. In the examination, the priest is charged:

As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of

³² Ruthven, *What's Wrong with Protestant Theology?* P. 104.

Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.³³

Bishops are charged even further at their consecration:

You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With your fellow bishops, you will share in the leadership of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many.³⁴

With Isaiah, we see a pattern of ministry for the church that God instituted several thousand years ago. Church leaders are called to guard and defend those under their care, and also to ensure that those under their care are accountable and do not stray into error.

Isaiah 6 has importance for us in our survey of the healing ministry and the *charisms* in the church. Isaiah 6 is quoted in the Gospels of John and of Mark. One author has suggested that not only are the gospel writers quoting this passage of Isaiah but also that the presence of this quote assists us in dating the authorship of the gospels. Evans says, "There have emerged three basic positions with respect to the relationship of the earliest gospel, Mark, to that of the latest gospel, John."³⁵ These three positions are: 1) Johannine dependence upon Mark; 2) Sources utilized by Mark and John; and 3)

³³ *The Book of Common Prayer* (Church Publishing Incorporated, 1979), 531.

³⁴ *The Book of Common Prayer*, 517.

³⁵ Craig A Evans, "The Function of Isaiah 6:9-10 in Mark and John," *Novum testamentum* 24, no. 2 (April 1982): 124.

Johannine independence.³⁶ This will be important not only in this review of Isaiah but also in the examination of Mark in the New Testament pericope.

Additionally, when examining the correlation between Isaiah and the Johannine account, one commentator argues that “The Gospel of John identifies the *kyrios* in Isaiah’s vision with the *kyrios* of Christian worship: [Isaiah] saw his glory (John 12:41) just as “we have seen his glory” (John 1:14). Moreover, the book of Revelation seems to extend the thrice-holy hymn sung by Isaiah’s seraphim to the Son.”³⁷ This takes the theology of sacrament and develops a correlation between this passage and other Old and New Testament texts.

Before leaving our survey of the Isaiah account, several further aspects of Isaiah’s call need to be explored. Oswalt argues, and rightly so, that “Isaiah had a vision of the overwhelming transcendence of Yahweh.”³⁸ Tying in this argument of Oswalt with Isaiah’s vision of the transcendence of God further underscores the connection with the encounter that is argued for us to have personally in our walk with God. In other words, this is the normative pattern of ministry. We must acknowledge, like Isaiah, our need for God in his holiness and righteousness. In understanding Isaiah’s recognition of his uncleanness and his shamefulness before God, as a recognition of our human nature, Oswalt argues:

What drove Isaiah to despair was not Yahweh’s infinity, nor his power, nor even his eternity. It was the way Yahweh behaved. In comparison, Isaiah’s behavior, and that of the people destroyed them in God’s presence. There is no reason to

³⁶ Evans, “The Function of Isaiah 6:9-10 in Mark and John, 124–125.

³⁷ Bogdan G Bucur, “‘I Saw the Lord’: Observations on the Christian Reception History of Isaiah 6,” *Pro Ecclesia* 23, no. 3 (2014): 310.

³⁸ Oswalt, “The Book of Isaiah: A Short Course on Biblical Theology.”

think that this realization was born for the first time in this experience. Rather, it suggests strongly that this unique understanding of the fundamentally ethical aspect of holiness was already in Isaiah's thinking before this experience.³⁹

As we apply the call of Isaiah to the sacramental ministry of the church, we recognize that holiness should and must inform all that we do. Holiness then informs the understanding that we function in this ministry not in our own power but in the power of the Holy Spirit. In many cases, it flows out of a divine encounter with God.

The second aspect with implications for a ministry of the Holy Spirit in the church today comes from Isaiah's experience of a touch of God's holiness, one of the seraphim carries to him one of the coals from the altar he has seen. This coal was live, hot and active and full of God's power, but could the imagery of Isaiah 6 also contain God's fire? Oswalt weighs in on the fire aspect of the Isaiah passage. He says, "In any case, the fire is of great significance here. Fire can be a source of great blessings but is never easily controllable. Fire can destroy but also cleanse. Fire is fascinating, but also slightly terrifying. Fire translates into mass energy. So, it is with the holiness of God."⁴⁰

Oswalt also indicates that the placement of Isaiah 6 in the context of the book of Isaiah has implications not only for Isaiah personally but for the nation of Israel as well.⁴¹ One implication for the modern context as well as the Isaiah pericope is that God did not intend to destroy them, but to refine them. Oswalt suggests,

[I]f through judgment they could see that God, far from intending to destroy them, intended to refine them, and if they could embrace that refining fire with Isaiah's 'Here I am,' then the blind, deaf, fat-hearted servant (6:10, 42:18) could

³⁹ Oswalt, "The Book of Isaiah: A Short Course on Biblical Theology."

⁴⁰ Oswalt, *The Book of Isaiah 1-39*, 17:184.

⁴¹ Oswalt, "The Book of Isaiah: A Short Course on Biblical Theology," 61.

become a servant like the one described in 50:4—sensitive, perceptive and obedient.⁴²

The fire of God is a theme that runs throughout the Old and New Testaments. We see this fire in the interaction of the prophet Elijah with the prophets of Baal (1 Kgs 18), as well as with Moses on the mountain with the burning bush where the fiery bush is not consumed (Ex 3). Jeremiah talks about the fire of God shut up in his bones (Jer 20:9). Importantly, John talks about the one that comes after him who will baptize with the Holy Spirit and with fire (Mt 3:11-12 and Lk 3:16-17). Finally, of course, we observe God's fire in Acts 2 when the day of Pentecost came and tongues of fire rested upon each of the apostles.

Another relevant aspect of Isaiah 6 is the liturgical element of the experience that Isaiah has in the pericope. Isaiah 6 can be looked at as “either ‘foreshadowing’ the Incarnation or presenting a symbolic image of the Trinity, on the one hand, and the interpretation of Isa. 6 as a Christophany.”⁴³ Bucur then suggests,

[B]y reading or hearing the biblical text of Isaiah 6 in conjunction with chanting about the prophet's encounter with Christ, contemplating the scene in icons and manuscript illuminations and partaking of the “live coal” in the Eucharist, Christians were acknowledging and renewing their participation in the spiritual “now” of the Body of Christ, as contemporaries of the prophet and his saintly exegetes.⁴⁴

This understanding of the live coal as both part of the fire of God and as part of the Eucharist brings us back to one of our foundational definitions of sacrament.

⁴² Oswalt, "The Book of Isaiah", 62.

⁴³ Bucur, ““I Saw the Lord,”” 326.

⁴⁴ Bucur, "I Saw the Lord", 328.

Commissioned for Ministry – The New Testament Scriptures

The Gospel of Mark

While we can look at many portions of the sacred text regarding the sacramental ministry of the church and as individuals, none stand out more than the account recorded after Jesus' resurrection in Mark 16:9-20:

Now when he rose early on the first day of the week, he appeared first to Mary Mag'dalene, from whom he had cast out seven demons. She went out and told those who had been with him, as they mourned and wept. But when they heard that he was alive and had been seen by her, they would not believe it. After this, he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them. Afterward, he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart because they had not believed those who saw him after he had risen. And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name, they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." So, then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen (RSV)

Before examining the text itself, we must first look at the critical question of whether or not this is the proper ending of the Gospel of Mark. Some commentators hold that this is an addition; others hold that it was a part of the original text of Mark. This issue is worth a brief examination since it has a profound effect on how we perceive the ministry of the church.

Those who argue that Mark 16:9-20 is not in the older manuscripts cite two codex versions to support their claim: Codex Vaticanus (circa 325) and Codex Sinaiticus.

Additionally, another document entitled Minuscule 304 ends Mark 16 at verse 8.⁴⁵ The contrary arguments include the observation that

Vaticanus has a large amount of space left at the end of Mark's Gospel before the Gospel of Luke begins. This leads one to think that the scribe knew something was missing from the manuscript he was copying. It is possible that the scribe had one of the first editions of Mark but knew the LEM existed and left space for the LEM to be added when he had procured a copy of it.⁴⁶

Carlson suggests that another author has taken the Vaticanus text and written in the long ending of Mark and that it is only four lines short of the text fitting in the space. Snapp notes that these are the only three manuscripts that do not include Mark 16:9-20. He additionally cites Codex Fuldensis and the Arabic Diatessaron and outlines how the text of Mark 16:9-20 is included and referred to in both documents, and suggests that these texts were in place in the early first century in Tatian's Diatessaron (some as early as 53 AD), which was a synopsis of the four Gospels.⁴⁷ Ivan Panin, a gnostic, began to read scripture as a scientist and mathematician. He then began an intensive forty-plus year work developing a numeric system of all sixty-six books of the Bible to argue that while they are written by different authors, there is a common thread of God's numerical

⁴⁵ James Snapp, Jr, "The Text of the Gospels," *Codex Vaticanus and the Ending of Mark*, April 4, 2016, accessed April 6, 2016, <http://www.thetextofthegospels.com/>.

⁴⁶ Neil L Carlson, "The Long Ending of Mark: Debating the Origin of the Last Twelve Verses," *Logia* 22, no. 4 (2013): 40. The author abbreviates the Long Ending of Mark LEM.

⁴⁷ James Snapp, Jr, "Snapp—Mark 16:9–20 in Tatian's Diatessaron," last modified 2012, accessed April 9, 2016, <http://www.heroicage.org/issues/15/snapp.php>.

system that runs throughout.⁴⁸ Panin includes Mark 16:9-20 in his translation of the Greek New Testament.⁴⁹

Thus while three important documents point to the exclusion of Mark 16, hundreds more include Mark 16:9-20. These three documents post-date the early church father Irenaeus who quoted Mark 16:19 in his book *Against Heresies*.⁵⁰ One article, suggests that not only did Irenaeus quote this portion of Scripture but so did Tertullian, Hippolytus, and others.⁵¹ So while some commentators suggest that Mark ended with verse 8, the evidence is overwhelming that most of the church, and even those who gave us the canon of Scripture, understand that this text was written by Mark. One scholar has put forth the idea that this longer ending of Mark shows dependence on Luke and John.⁵² Bridges also puts forth an extensive chart for drawing parallels between the longer ending of Mark and the other gospels as well as the Acts account.

So, as we look to develop a ministry of the *charisms* in the Anglican tradition, having the gifts of healing operative both in the worship context of our congregations and outside the walls of our church, it can be appropriate to use Mark 16:9-20 as a foundational verse. But how are we to interpret it?

⁴⁸ “Ivan Panin’s—Bible Numerics,” accessed April 9, 2016, <http://www.biblebelievers.org.au/panin2.htm>.

⁴⁹ “Numeric Greek New Testament-Ivan Panin,” *Scribd*, accessed April 9, 2016, <https://www.scribd.com/doc/63015395/Numeric-Greek-New-Testament-Ivan-Panin>.

⁵⁰ “Church Fathers: Against Heresies, III.10 (St. Irenaeus),” accessed April 9, 2016, <http://www.newadvent.org/fathers/0103310.htm>.

⁵¹ “Why Mark 16:9-20 Belongs in the Bible,” accessed April 9, 2016, <http://www.studytoanswer.net/bibleversions/markend.html>.

⁵² Carl B Bridges, “The Canonical Status of the Longer Ending of Mark,” *Stone-Campbell Journal* 9, no. 2 (September 2006): 234.

One commentator suggests that we look at this portion of Scripture in the following light:

When sending the Apostles on a temporary mission in Palestine, 3:14f.; 6:7, 13, Christ gave the power to cast out demons in order to strengthen the appeal of their preaching. Now he promises to believers miraculous signs to guarantee the truth and divine origin of the doctrine which they had accepted; *cf.* Heb. 2:4. The promise is made to the community of the faithful rather than to each individual believer. In the early days of the Church, possibly because of a greater need for extraordinary signs in order to move a skeptical and hostile world to which the Gospel and Church were still new, some of these manifestations of miraculous power were more frequent than in later times. But Christ's promise is not limited to a particular period. In every age miracles, have given proof that Christ abides with the Church. 'cast out devils'; *cf.* Ac 8:6 f.; 16:16 ff. Irenaeus (*cf.* Eus., HE 5, 7, 4–6) and other early writers speak of numerous instances of casting out demons. 'speak with new tongues'; *cf.* Ac 2:3 ff.; 10:46; 19:6; 1 Cor 14. 'take up serpents'; *cf.* Ac 28:3 ff.; Lk 10:19. 'shall lay their hands upon the sick'; *cf.* Ac 28:8.⁵³

Again, we must turn to the definitions laid out earlier: we look for the aspects of sacrament, mystery, and *charisms* considering Mark 16:9-20.

Let's draw several parallels between the Isaiah call and the Mark commissioning because both have importance for our moving forward into what God is calling us to:

Table 2. Comparison of Isaiah's Call and Mark's Commissioning

Isaiah's Call and Vision	Mark's Commissioning
Divine encounter with Yahweh	Divine encounter with the resurrected Jesus
Altar of heaven	Altar of sacrifice in the cross
Touched by the coal of fire	Touched and covered by the shed blood of Jesus
Confession of sin ("I am unclean")	Confession of salvation ("I am covered by blood")
Anointed and made clean	Holy Spirit sent upon the disciples
Who will go for us?	Go into all the world and preach the gospel.

⁵³J. A. O'Flynn, "The Gospel of Jesus Christ according to St. Mark," in *A Catholic Commentary on Holy Scripture*, ed. Bernard Orchard and Edmund F. Sutcliffe (New York, NY: Thomas Nelson, 1953), 933-934.

As I think about the project at hand—developing an Anglican School of Ministry and effectively training men and women to work in this ministry of the *charisms*—I recall my formation in seminary. Each day, seminarians gathered in the chapel of Virginia Theological Seminary to worship and pray during their studies. We would take our seats facing the large stained glass window, above which were painted the words “Go ye into all the world and preach the gospel” (Mk 16:15, KJV). We could not know where our spiritual journeys would take us by obeying those compelling words, but they became pivotal to me

Returning to the Mark pericope, we see in the previous table that there are correlations to the work and call of Isaiah and the mandate for the church, “Go into all the world and preach the gospel.” What are the principles of sacrament, mystery, and *charisms* that we see at work and operative in this portion of Scripture?

First, we can identify sacramental ministry. We actually see several sacraments listed in this pericope, including baptism, which we previously identified as one of the gospel sacraments. We see the ministry of the laying on of hands, which is a core doctrine of the church along with the doctrines of baptisms (both water and the Holy Spirit) and raising the dead and eternal judgment (Heb. 6:2, KJV).

Two aspects of the doctrine of laying on of hands have been part of the history of the church. The first is laying on of hands for healing, which we see here in Mark and will see again in James. Laying on of hands has also been used for impartation or blessing. We see this principle active in the ministry of Paul with Timothy where Paul admonishes Timothy to stir up the gifts that were given by the laying on of hands (2 Tim.

1:6-7). It is my belief that there are times we encounter men and women in our lives when God wants to use us to impart a blessing to them and, and times when he wants to use them to strengthen us. As recounted earlier, I believe that my first experience with impartation came at the hands of my small Italian grandfather. I believe that the last impartation to have a tremendous effect on me was from my mother just before her death. Randy Clark has suggested the following about the ministry of impartation: “For Paul, Timothy, Peter, John and by logical inference, the entire early Christian Church, the impartation of anointing through the laying on of hands was an important catalyst for effective ministry characterized by the manifest presence of God and for operating in the complete gifts of the Holy Spirit.”⁵⁴ Therefore, in developing a ministry of healing in the Anglican tradition, the laying on of hands both for healing and impartation must be an emphasis.

Secondly, we see the mystery of what happens in following the command of Jesus, signified powerfully in the words, “And these signs will accompany those who believe” (Mk 16:17). When we are obedient to God and follow in his work and his word as believers, we will see these signs. So, our command, like that of Isaiah, is to preach the gospel and not only preach the gospel but to preach it expectant for these signs. There is also an element of mystery in how we as believers function in this spiritual realm. This brings us to the third aspect of our definition: *charisms*. As followers of Jesus Christ, we have received the same gifts that Paul told his son in the faith, Timothy, to “stir up”, Clark suggests that “The point of this longer ending is that it shows the early

⁵⁴ Randy Clark, *His Word Calls Us to Heal: The Scriptural Foundation for Healing* (Mechanicsburg, PA: Apostolic Network of Global Awakening, 2014), 59.

Church's belief that the ministry of the laity included the ministry of healing. Jesus taught the disciples to obey everything He commanded the apostles to do. The number one thing He commanded them to do was to heal and to deliver."⁵⁵ The gospel messages presented in Mark indicate that these gifts of healing are to follow "all who believe," — not just the apostles, not just the first Christians, not just a few select people, but *all* who believe. These gifts of healing and ministry were not limited to the apostles even in the context of the Scriptures. We see these gifts at work in the believers in Corinth, which is why Paul took the time to address them in both of his letters to the Corinthian church.

The Epistle of James

Another portion of the sacred text that provides us with a glimpse into this aspect of healing and ministry in the gifts of the Spirit comes to us from the Epistle of James:

Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects. (Jas 5:13-16, RSV)

Building on our examination of the Isaiah call to ministry and the command of Jesus to "Go into all the world," we come to a fantastic example here in the book of James.

First and foremost, we see the sacramental ministry of unction and the healing ministry of the church defined in this portion of this Epistle. One commentator has suggested that "this passage has received disproportionate attention in the history of

⁵⁵ Clark, *His Word Calls Us to Heal*, 59.

interpretation because of debate concerning the sacrament of extreme unction, or anointing of the sick.”⁵⁶ While there is a difference between unction for healing and extreme unction—and much has been written on this difference—we will do a thorough review in the next section on the historical aspects of this ministry as we trace it through the history of the church. The two aspects of sacrament here are the laying on of hands and anointing with oil.

In the history of the church, the oil used for this purpose — especially in liturgical traditions is called oil for unction. This is oil that has been blessed by a bishop for the purpose of healing usually at a Chrism Mass. Throughout my time as the administrator of a diocese, I was responsible for blending this oil and ensuring that each priest had both oils for unction and chrism for use at baptism.

Another source indicates that the oil that was used was “widely used for medicinal purposes in the Greco-Roman world. There is no gap here between physical and spiritual healing. They happen together. The oil gains its power from the human hands that apply it and that, by reaching across pain and loneliness, re-establish the solidarity of the community.”⁵⁷

So why does James say that oil is to be used in anointing the sick? One author has given two possible reasons: “The first is that it may be due to its medical properties, the other because of its symbolism.”⁵⁸ Another commentator indicates that “While their

⁵⁶ Luke Timothy Johnson. "Introduction, Commentary and Reflections on The Epistle of James" *The New Interpreter's Bible* 12 vols (Nashville, TN: Abingdon Press, 1998), XII: 222.

⁵⁷ Johnson, *New Interpreter's Bible*, XII:222

⁵⁸ Keith Warrington, “James 5:14-18: Healing Then and Now,” *International Review of Mission* 93, no. 370–371 (July 2004): 354.

anointing ‘in the name of the Lord’ (5:14) marks this as some kind of sacred action or rite, there is probably no distinction being made here between medicinal care and ritual care.”⁵⁹

So, is there an importance to the symbolism of the oil for James in this pericope? Examining this question in light of the aspect of sacrament, Warrington reminds us, “Oil was regarded by the Jews as symbolizing a number of characteristics that would encourage the one who was being anointed. As such, it indicated the presence of the Spirit and was used to signify an infusion of God, including his strength or wisdom.”⁶⁰ Gaiser concurs: “God is present in the prayer and in the anointing, and both serve to heal.”⁶¹

Warrington also indicates that oil was used “to demonstrate that a new situation had come into being (including the completion of a marriage or business contract and the legitimate emancipation of a slave.)”⁶²

The second aspect of sacrament we see in this portion of the sacred text is that the sick are to call for the elders of the church (Jas 5:14) James is not clear here whether these elders were those who were ordained and set apart for the ministry of the diaconate, or if these were the leaders of the congregation. What is clear is that James addresses his concerns in the context of a community. Gaiser emphasizes this point when he states, “Confession, salvation, forgiveness of sins, healing, prayer – all are corporate. To be

⁵⁹ Frederick J Gaiser, “‘Are Any among You Sick?’: The Church’s Healing Mandate (James 5:13-20),” *Word & World* 35, no. 3 (2015): 249.

⁶⁰ Warrington, “James 5,” 355.

⁶¹ Gaiser, “‘Are Any among You Sick?,” 249.

⁶² Warrington, “James 5,” 355.

sure, *individuals* pray, individuals are healed, individuals are forgiven; but these things come to individuals who reside in the community and the gifts are bestowed in and through that community. These gifts are ‘for you’ (Luther’s language) both individual and communally.”⁶³ Could it be that James is describing the sacrament of “ordination” or setting apart? R.C.H. Lenski gives us an insight here when he says:

From the earliest days, each congregation had several “elders” to manage its affairs, to teach and to see to the teaching, etc. This arrangement was taken over from the synagogue. The elders functioned somewhat as our pastors do; they were usually older men who had sufficient experience for their tasks, and there was always more than one in each congregation.⁶⁴

Anointings such as those described here “were recorded both in the tradition of Israel and in the ministry of Jesus. James’ language contains two remarkable parallels to the Gospel accounts of Jesus’ healings.”⁶⁵

Lenski takes this ministry of anointing with oil even further. He suggests that “the participle which James uses means that the sick person’s body is to be rubbed with oil just as the nurse now rubs a patient’s body with alcohol. The ancients used olive oil in this way.”⁶⁶ If we adopt this view of anointing with oil, it seems to me almost to become a “baptism of oil.” Let’s take this analogy further. Throughout the sacred text, oil has been used as a type of the Holy Spirit. The oil of James could thus be viewed as the oil of the Holy Spirit, baptizing us afresh for the healing of our bodies and the bodies of those to whom we minister.

⁶³ Gaiser, “‘Are Any among You Sick?,” 246.

⁶⁴ R. C. H Lenski, *The Interpretation of the Epistle to the Hebrews and the Epistle of James* (Minneapolis, MN: Augsburg Publishing House, 1966), 660.

⁶⁵ Luke Timothy Johnson, *The New Interpreter’s Bible*, XII:222.

⁶⁶ Lenski, *The Interpretation of The Epistle to the Hebrews and the Epistle of James*, 661.

We see the mystery of God portrayed to us here in the text of James. When the sick person has thus been anointed and “baptized” by oil, through the prayer and the intervention of the Holy Spirit and the prayer of the faithful elders, they are healed. If we tie the gospel of Mark to James we see an affirmation that “signs shall follow them.” It is the presence of the Holy Spirit operating in our lives. This also ties to the *charisms* of the gift of healing as identified both in Mark’s Gospel and in 1 Corinthians and the gifts that Paul addresses in that book.

Conclusion

The goal of this DMin. project is to develop a ministry that will equip and teach the ministry of the *charisms*, resituating this ministry to its and rightful place in church worship. This is especially in churches that are founded and grounded in the Anglican tradition.

This portion of the project has laid a biblical foundation for a restoration of ministry in which we as Anglican believers are to take our place and function. We must understand that the ministry of healing and the other *charisms* have to be grounded and flow out of our experience of our relationship with God. But not only our experience with God but our experience of divine encounters with God. It also must flow out of a recognition that such a ministry is vital to impacting congregations, clergy, and dioceses with the power of the Holy Spirit.

A helpful model to consider here (despite past abuse, which has in many cases led to error invading the church), is what has been referred to as “the three-legged stool.”⁶⁷ This is an image deployed by the influential sixteenth-century Church of England theologian, Richard Hooker. In this approach, the authority of scripture, reason, and tradition operate in balance with each other. The point of this model is to keep the main aspects of faith in tension with each other. If one leg fails, the stool falls.

Where does the problem lie in the current place of the *charisms* in Anglican worship? In many cases, we have allowed tradition to trump scripture. This especially is the case with regards to the error of allowing cessationism to take hold in this tradition. The other place is that some have replaced reason with the aspect of human experience which again leads to theological error.

In this paper, we have laid out our biblical foundation in the context of sacrament, mystery, and *charisms*. Is there is a correlation between these three and the three legs of Hooker’s stool? Could it be that in the future members of the Anglican tradition will adopt a new model of the three-legged stool with sacrament, mystery, and *charisms* at its foundation and authority? As this program and project develop I would love to see a supplemental understanding of Hooker’s three-legged stool linking the ministry of the sacrament to scripture, mystery to reason and *charisms* to tradition. This would keep the aspects of sacramental ministry, mystery and the *charisms* in balance and in the forefront of our worship experiences.

⁶⁷ Robert Munday, “Three-Legged Stool of Anglicanism – an Essay by Dean Munday : St. James’ Cathedral,” n.d. accessed September 25, 2015, <http://stjas.org/?p=699>.

Throughout the history of the church, including the Anglican tradition, there have been many places where the *charisms* have been effectively implemented in ministry contexts. However, through misapplication of the Reformer's theology (see Ruthven, *What's Wrong*), the ministry of the *charisms* has been diminished. The desire of this project is to then take what is portrayed in the scriptures and allow it to be put into place in multiple congregations, dioceses, and provinces so that we are again open to the work of the Holy Spirit in our midst.

For many Anglicans, a commitment to order, reason, and tradition overshadows and finally strangles, the ministry to which we are truly called. We can see this in the history of revisions of the central document of Anglican liturgy—*The Book of Common Prayer* (BCP), which has throughout the last 500 years seen many different views added and removed, to the point, where Anglicans have largely lost the expectation of the power of the Holy Spirit in our congregational life. We will explore revisions between Thomas Cranmer's 1549 version, which included the ministry of healing, and subsequent editions that omitted this until the early 1900s.

We will also examine how the changes that were wrought allowed cessationism—that is, the ideology that the gifts of the Holy Spirit had effectively ceased in modern life—to enter the tradition of the church. Throughout Anglican history, God has kept the fire of the Holy Spirit alive through men and women who have yielded their lives to the work to which he has called them.

So, what can we take away from our foundational argument? First, our ministry flows out of divine encounters much like that in Isaiah and Mark. It is the place where we encounter God and where God encounters us and equips us to do his work.

Second, we frame our ministry in the context of the sacraments. We will look at how that would look in regard to a worship context in another section of this work. We must allow God to work with us to touch others, and we do that by removing the barriers to his ministry in the church.

We look for and embrace the mysteries of God, including that of the Eucharist and the sacramental aspect of the church. Many times, as we have seen, such mysteries are concurrent with sacrament and *charisms* both.

Finally, we must position ourselves to receive the fullness of what God has for us so that we bring together the call of Isaiah, the commission of Mark, and the ministry of James to the forefront of our life. I can only imagine what would happen if we would allow these three aspects of our faith to flow together. Imagine for a moment if, in the context of a worship service, the sacrament of the Eucharist is being celebrated, the sacramental ministry of healing is offered, and the mystery of the presence of God in the midst of the Eucharist is experienced personally as well as corporately. It would create an atmosphere of expectation for the miraculous; it would create an atmosphere of deep awareness of God's presence where men and women would be touched by the experience of a divine encounter with the risen Christ. What would it look like if we were to slow down, allow our preaching to be not only Christocentric, but Spirit-focused and led, so that we aren't preaching by rote or preaching from what we have read, but we are preaching sermons that have been prepared in much prayer and seeking the Holy Spirit and allowing him to flow and give us the message that we are to preach. While we are, lectionary-based, I believe that God can breathe life into a lectionary sermon and we will see lives changed for Christ.

CHAPTER THREE

HISTORICAL FOUNDATIONS

In laying a proper foundation for the development of an Anglican School of Ministry (ASM) there are many components that must be placed at the forefront to ensure that the foundation upon which such a program is constructed and built is accurate. This includes a grounding Biblically, Theologically and of course Historically. In this paper, we will examine the historical nature of the ministry of healing in the Anglican tradition as well as the use of other *charisms* of the Holy Spirit in operation in the same contextual arena.

The historical review will begin by examining what the early church and the church fathers held to a viewpoint of the ministry of healing and the *charisms* of the Holy Spirit in the context of worship prior to the formation of the Church of England in the mid-1500s. An examination will be made of the historical nature of how the church operated in this arena, and how ultimately the church lost this power in the context of ministry to which men and women are called.

The review will continue to be looked at through the lens of our three basic terms previously defined: sacrament, mystery, and *charism*. First will be an examination of the idea of sacrament. There are several key points of examination that must be undertaken in this regard. First, where in the history of the church universal and in the history of the Anglican tradition are there liturgies for ministries of healing? Secondly, who are the key

leaders and ministers who are proponents of this ministry in the church? Thirdly, where and how did the theology shift away from the ministry of healing as a vital and integral part of the ministry of the church become a ministry that is no longer at the forefront of our worship?

This historical examination will also look at Anglicans in examining how noted Anglican clergy, scholars, and theologians viewed both the healing ministry as well as the *charisms* of the church in operation in the last four hundred years. Who are some of the key theologians and pastors who have written in this regard? How do what they write shapes and informs our understanding historically of this ministry in the Anglican context and how does it inform the future of this ministry as well?

The Early Church and Church Fathers

If we are to understand the ministry of healing, and ultimately the *charisms* of the Holy Spirit, we must first understand that they are rooted and grounded in the ministry and life of Jesus as the healer in the New Testament. It is the life of Jesus that gives us our example of how to flow into this healing ministry. One author has suggested that “the study of Yahweh the healer has been unduly neglected.”¹ The author’s footnote further suggests “The relative neglect of this concept in OT studies stands in direct contrast to the attention given to the subject of divine healing and miracles in the NT.”² Moving from the Biblical narrative into the history that the ministry of healing continued and was at the forefront of the early church in regards to a ministry of healing. One author

¹ Michael Brown, *Israel’s Divine Healer* (Grand Rapids, MI: Zondervan, 1995).21

² Brown, *Divine Healer*, 252.

suggests that Christianity “provided innovative forms of health care as well as spiritual healing that contributed to its attractiveness and figured importantly in its expansion.”³

There has been some debate in theological circles and certainly in academia that the miracles, the signs and wonders and the gifts of the Holy Spirit that operated in the life of the Apostles ceased with the apostolic age and that these gifts, especially healing no longer operated after the death of the last apostle (this is a common view held by those adhering to cessationism). Some scholars put the death of the last apostles around 70 A.D., so if those who hold a view that miracles ended with the last apostles, why do other scholars assert “the practices of healing in the New Testament continued without interruption for the next two centuries.”⁴ One author has suggested that “a number of primary documents attest, care for the sick was a distinctive and remarkable characteristic of early Christian missionary outreach.”⁵

Many of the early church fathers understood this concept of healing and looked to Jesus as the healer and the one who brought healing. Justyn Martyr who ministered in the early 100s gives the following example:

“For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs.”⁶

³ Amanda Porterfield, *Healing in the History of Christianity* (New York, NY: Oxford University Press, 2005). 44

⁴ Morton T. Kelsey, *Healing and Christianity: In Ancient Thought and Modern Times* (New York, NY: Harper and Row, 1973), 129.

⁵ Porterfield, *Healing*, 47.

⁶ “Saint Justin Martyr: Second Apology (Roberts-Donaldson),” accessed May 10, 2016, <http://www.earlychristianwritings.com/text/justinmartyr-secondapology.html>.

Justyn gives the case and example that there are followers of Jesus who are continuing the ministry of Jesus in the world in his time. Much like other church fathers, Justyn understood the ministry of healing in the life of the church.

Irenaeus who served as a Bishop indicated his understanding of Jesus as being the healer when he says “There is one physician, both fleshly and spiritual, born and unborn, God in man, true life in death, both of Mary and of God, first subject to suffering and then free of suffering, Jesus Christ our Lord.”⁷ Irenaeus took this ministry of healing one step further when he wrote:

Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practising deception upon any, nor taking any reward⁸ from them [on account of such miraculous interpositions]. For as she has received freely from God, freely also does she minister [to others].⁸

Irenaeus lays out plainly a case for the ministry of the Holy Spirit at work in the church.

He acknowledges the ministry of the *charisms* of the Holy Spirit including the prophetic, healing, deliverance, the raising of the dead but understands that these flow from God.

⁷ Rick Brannan, *The Apostolic Fathers in English*, Logos Bible Software (Lexham Press, 2012).

⁸ Alexander Roberts, James Donaldson, and A. Cleveland Coxe, eds. *Ante Nicene Fathers, Volume 1: Apostolic Fathers, Justin Martyr, Irenaeus* (Wm. B. Eerdmans Publishing Company, 1950), 409.

Augustine of Hippo, who served as Bishop and Theologian whose theology and understanding of theology had a major impact on many Christian thinkers held a similar view. Porterfield suggests that “the foremost miracle of Christ was his “ascension into heaven in the flesh.” The miracles Christ performed while on earth were evidence that he “he was shown in outward appearance as a human being” but “in hidden reality he was God.”⁹ We know that the disciples did many miracles after Christ’s ascension, and we see an abundance of this portrayed in the Acts of the Apostles, as well in the ministry of Paul to the churches throughout his missionary travels. Augustine held that “miracles are being performed in Christ’s name either by his sacrament or by the prayers or the memorial of his saints.”¹⁰ It appeared that Augustine took a more rational approach to the subject of the healing and the miraculous as opposed to other theologians who took a more mystical approach.¹¹ While Augustine held this approach later in his life, there is evidence that he may have introduced the concept of cessationism (the belief that miracles and the gifts of the spirit have ceased) in other writings.

“In the Fifth Century, Augustine of Hippo began to question the validity of Post-Apostolic healings and miracles. While not the first to suggest this, he was certainly the most prominent. Although Augustine would later change his views and embrace the gifts of the Spirit, his earlier views remained influential in the church.”¹²

⁹ Porterfield, *Healing*, 23.

¹⁰ Henry Bettenson translator and David Knowles, editor, *Concerning the City of God, Against the Pagans* (Penguin, 1979).quoted in Porterfield, *Healing*, 23.

¹¹ Porterfield, *Healing*, 23.

¹² J. D. King, *Regeneration: A History of Christian Healing with Annotate Bibliography - Unpublished Manuscript*, 2016, 44.

There is evidentiary material that “the rational approach to miracles as evidence for the divinity of Christ took an important turn with Martin Luther, John Calvin and other reformers of the sixteenth century. Along with many Catholic reformers who criticized the Roman Church for exploiting people’s belief in miracles, Luther and Calvin downplayed the significance of external signs of the spirit and argued that miracles had largely ceased at the close of the apostolic era.”¹³

There were many implications for the early church in regards to the understanding of the incarnation and the significance of the physical body. For the early church, the result of this significance resulted in the doctrine of the resurrection of the body.¹⁴ This importance of the understanding of the body lent itself to having an intrinsic value in its own right.¹⁵

In regards to this understanding of healing from a perspective of the early church, many theologians view it as the church understanding the mission of Jesus. The model that is portrayed in the life and ministry of Jesus is also a model for us today in understanding the power of the ministry of the *charisms* of the Holy Spirit in operation both in Jesus’ time and in our lives as well. Jürgen Moltmann makes this note, “Together with the proclamation of the gospel, the healing of the sick is Jesus’ most important testimony to the dawning kingdom of God.”¹⁶ Jesus modeled this ministry for his

¹³ Porterfield, *Healing*, 23.

¹⁴ Kelsey, *Healing*, 143.

¹⁵ Kelsey, *Healing*, 143.

¹⁶ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, Second. (Minneapolis, MN: Fortress Press, 1993), 188.

disciples and in Matthew 10:8 he gives them a charge as he sends them out to do ministry,

These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ ⁸ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. (Matthew 10:5-8 NRSV).

Moltmann argues regarding this text that

“it is also a charge given to Jesus’ disciples, so it is an *essential* part of the Church’s apostolate. The experiences of healing in physical and mental illnesses therefore also belong to the charismatic experience of life. In the context of faith, healings are signs of the new creation and the rebirth of life. If in the light of Easter, God’s Spirit is experienced as the Spirit of the resurrection of the dead, then the healings experienced should be understood as foretokens of that resurrection and eternal life.”¹⁷

This argument ties into the early church’s understanding of their mandate, as well as the ministry of the disciples. However, it also ties into their understanding of resurrection and the issues of eternal life.

Moltmann brought forth in his writings a theological pneumatology that mirrored that of the apostle Paul. Beck indicates this when he writes “We have seen that eschatological awareness profoundly marks Pauline theology. For him, the Holy Spirit is the eschatological Spirit – the first fruits of complete redemption. Jürgen Moltmann shares these basic positions, although in a contemporary and modified form.”¹⁸

¹⁷ Moltmann, *The Spirit of Life*, 189. Emphasis mine.

¹⁸ T. David Beck, *The Holy Spirit and the Renewal of All Things: Pneumatology in Paul and Jürgen Moltmann*, Princeton Theological Monograph Series 67 (Eugene, OR: Pickwick Publications, 2007), 85.

Beck presents several components of Moltmann's pneumatological views in regards to the church. He writes "In carrying out his call for ecclesiastical reform, Moltmann's theological foil was to see the church from the angle of pneumatology. His reason for taking this tack are understandable. One is that he sees the Holy Spirit as the impetus for fellowship in the community and the breath of life which draws us into the struggle on behalf of life."¹⁹

There was one significant change that comes out of this portion of the history of the church and that was an understanding of the shift of when healing occurred. For much of the church, the emphasis had been on finding healing in this life and comfort here on the earth. The Latin Vulgate, a translation of the Bible attributed to Jerome created a redefinition of the primary text of James 5. Jerome and other translations since translate the word of make them well or heal to save.²⁰ This mistranslation of James by Jerome then projected a different view onto the ministry of healing.

"Unction for healing became unction for dying – a final cleansing which practically guaranteed (at least in the popular mind) that one would arrive in good condition and on the right path when he reached the other side. Following Jerome's translation of the word "heal" as "save," the medieval church developed it's understanding of the sacrament of extreme unction, which remained until Vatican II in 1962."²¹

We could examine every major theologian from the early church period and look at their understanding of the ministry of the *charisms* of the Holy Spirit, but space does not permit such an examination of that breadth and wealth of material. The early church

¹⁹ Beck, *The Holy Spirit and the Renewal of All Things*, p. 94.

²⁰ Kelsey, *Healing*, 203.

²¹ Kelsey, *Healing*, 203.

understood the ministry of the Holy Spirit, and the Gift of Healing especially, that gets lost as we continue to move throughout the history of the church. What we must understand is that the removal of the miraculous, the *charisms* of the Holy Spirit and the early church is that “the healing ministry of Jesus and the apostles – a ministry that was practically unbroken for the first thousand years of the church’s life.”²²

Even in the context of the worship of the early church, there was an understanding of Baptism, Confirmation, and healing that spread throughout the church at that time. Elaborate liturgies (sacramental rites) were developed and some of the earliest aspects of these rites are attributed to Hippolytus. There are many liturgies still in use today that Hippolytus deserves credit for developing.²³

While this early focus on the history of healing and the gifts of the spirit cover only a period of about three hundred years, the Holy Spirit has been at work throughout the church since the account of Acts 2. Recently, Dr. Robert Prichard (The Arthur Lee Kinsolving Professor of Christianity in America at the renowned Virginia Theological Seminary) when posed with the question concerning the use of the gifts of the Holy Spirit in the Anglican tradition, offered the following response:

“That would mean looking for examples of experiences of miraculous healing, ecstatic speech, visions, prophecy, the gift of tears, holy laughter etc. You will find examples of all those things scattered through the history of the church right back to the early accounts in Bede’s History of the English People. Missionary saints of the 7th to 9th centuries, medieval monastics, participants in the Reformation, those touched by the great awakenings of the 18th and 19th century all had experiences that could all be classified as charismatic, though that language was not used at the time.”²⁴

²² Kelsey, *Healing*, 6.

²³ Burton Scott Eason, *Apostolic Tradition of Hippolytus* (United States of America: Cambridge University Press, 1934). This work contains a complete review of the sacramental rites developed in the early church by early Church fathers.

²⁴ Email exchange with Dr. Robert Prichard, “Inquiry from Former Student,” August 24, 2015.

Dr. Prichard was also questioned on his view as a historian of whether the gifts of the Holy Spirit had ceased operation in the Anglican tradition and his response which he indicates is one of definition is “why did the gifts stop? I take the answer to be one of definition: not why did the gifts stop (because they have not) but why did the self-identification of certain congregations, clergy, and people as charismatic halt?”²⁵

Manifestations of the Holy Spirit in the History of the Church

As Dr. Prichard suggests, a review of church history regarding manifestations of the Holy Spirit is vitally important. Especially important is the effect that these manifestations had on the men and women who experienced them and how their ministry changed through their encounter with God and the Holy Spirit. Also important is how did these experiences change the nature of the church as it was known in that context.

Tears

Throughout the church, tears have been placed in importance. One author has suggested that for the desert fathers and mothers, “tears confirmed humans’ readiness to allow [their] life to fall apart in the dark night of the soul, and [their] willingness to assume new life in the resurrection of the dead.”²⁶ It is suggested that this practice of

²⁵ Prichard Email, August 24, 2015

²⁶ John Chryssavgis, *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers* (Bloomington, Ind: World Wisdom, 2003) p. 50 as quoted in Jessie Gutsell, “The Gift of Tears: Weeping in the Religious Imagination of Western Medieval Christianity,” *Anglican Theological Review* 97, no. 2 (April 1, 2015): 241.

holy crying was “fitting for the medieval period because of the simultaneous rise in the popularity of embodied piety.”²⁷

Catherine of Siena, talked about tears a great deal in her works. She identifies five kinds of tears,

“among the aforesaid states of the soul, of which I have told you, concerning the imperfect tears caused by fear; but first rather of the tears of wicked men of the world. These are the tears of damnation. The former are those of fear and belong to men who abandon sin from fear of punishment, and weep for fear. The third are the tears of those who, having abandoned sin, are beginning to serve and taste Me, and weep for very sweetness; but since their love is imperfect, so also is their weeping, as I have told you. The fourth are the tears of those who have arrived at the perfect love of their neighbor, loving Me without any regard whatsoever for themselves. These weep and their weeping is perfect. The fifth are joined to the fourth and are tears of sweetness let fall with great peace, as I will explain to you. I will tell you also of the tears of fire, without bodily tears of the eyes, which satisfy those who often would desire to weep and cannot. And I wish you to know that all these various graces may exist in one soul, who, rising from fear and imperfect love, reaches perfect love in the unitive state.”²⁸

Catherine expounds a great deal on the meaning of tears and their relationship in human souls interacting and receiving from God. She writes further,

“For I, who am the Infinite God, wish to be served by you with infinite service, and the only infinite thing you possess is the affection and desire of your souls. In this sense, I said that there were tears of infinite value, and this is true as regards their mode, of which I have spoken, namely of the infinite desire which is united to the tears.”²⁹

There are many others who were contemporaries of Catherine who gave lengthy discourses on tears and the role they played in contemplative spirituality and prayer.³⁰

²⁷ Chrysavgis as quoted in Gutgsell. 242.

²⁸ Catherine of Siena, *Dialog of Catherine of Siena* (Grand Rapids, MI: Christian Classics Ethereal Library, 1370), 115.

²⁹ Catherine of Siena, *Dialog*, 120.

³⁰ Gutgsell, “The Gift of Tears,” 246–251.

Dreams and Visions

Throughout both the Hebrew Scriptures and the New Testament there are numerous instances of dreams and visions coming to men and women of God. We could examine the dream of Jacob and his wrestling with God. The dreams and visions of Daniel that lasted for days. We could also examine Joseph interpreting the dream of the King. In the New Testament, we could examine the vision of Paul and his call to travel to Macedonia (Acts 10). These were all important and give us a groundwork for additional aspects of this ministry in the life of the church.

Probably the most significant example of dreams and visions has both an Old Testament and a New Testament correlation. It is the prophecy of Joel regarding the outpouring of the Holy Spirit, “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit.” (Joel 2:28 NRSV). We see this prophecy repeated in Acts 2:16 – 18. What impact did this have on the early church and what impact does it have for us today?

Opmeer suggests that there are several key components and themes that were new for the hearers of the Acts proclamation by Peter. First, he suggests that “with the outpouring of the Holy Spirit on the followers of Jesus, the last days preceding the day of the Lord had arrived.”³¹ Opmeer then suggests that “the fulfillment of Joel’s prophecy

³¹ John Opmeer, “Dreams and Visions: God’s Picture Language,” in *Those Controversial Gifts: Prophecy Dreams Visions Tongues Interpretation Healing*, ed. George Mallone (Downers Grove, IL: InterVarsity Press, 1983), 55.

had a universal application (1 Cor. 12:13; Gal. 3:28; Rev. 7:9).”³² Probably the most important aspect of Peter’s declaration was that the references to dreams, visions, and prophecies

“as marks of the new era of the Spirit is important. There had been no mention of dreams and visions in Jesus’ ministry with the Twelve. Yet on that Pentecost morning, Peter associated these phenomena with the new presence of the Spirit prophesied by Joel. They are *signs* of the presence of the Spirit, as well as *tools* in the work of ministry needed for the guidance and growth of the followers of Jesus Christ.”³³

Not only is there a demonstration of dreams in the apostolic period, but throughout the history of the church, dreams and visions play a vital role in the lives of Christian men and women.

Synesius (370-413) also picked up on this aspect of dreams being a connection to the divine. He is known for writing of two tracts including one that deals with dreams.³⁴ His understanding of the dream-life is founded “on the imagination or on that intellect which makes use of imagination. The imagination was capable of tapping into the divine and of receiving messages about the future.”³⁵ Neil further suggests that for Synesius, “the goal of dreams was the same, namely a return to the divine nature.”³⁶

Opmeer draws a parallel to this understanding of dreams and this manifestation of the Holy Spirit in the lives of believers. He writes, “At least certain dreams and visions

³² Opmeer, “Dreams and Visions” 55.

³³ John Opmeer, “Dreams and Visions,” 55.

³⁴ Bronwen Neil, “Synesius of Cyrene on Dreams as a Pathway to the Divine,” *Phronema* 30, no. 2 (2015): 19.

³⁵ Neil, “Synesius of Cyrene”, 30.

³⁶ Neil, “Synesius of Cyrene”. 36.

are given by God and as such, they are prophetic in nature and gifts of the Spirit to the church. There is no need for us to agonize which is which. A Christian is by definition one who is controlled by the Spirit (Rom. 8:9). This control includes the subconscious mind. We can say, therefore, that Joel's prophecy is fulfilled in the life of every born-again Christian."³⁷

Opmeer concludes, "The Holy Spirit is manifesting himself through dreams and visions in abundance as prophesied. What matters is for the church to take notice. The teaching of the church must recognize the vital place of visual prophecy in the ongoing communication of God with his people."³⁸ The early church, as well as others in the history of the church, had a valuable understanding of this manifestation of the Holy Spirit called dreams accompanied by visions. As this project goes forth in development, it will be important to examine the role that these manifestations play in the current context. Like other theologians on the topic of the *charisms* of the Holy Spirit, it is pointed out by Opmeer that "a theology of the Spirit that leaves out access of the Spirit to our senses is defective from the point of view of Scripture."³⁹

To examine all of the manifestations of the Holy Spirit throughout the history of the church \would, in fact, be a study that could be contained in a volume by itself. This section gives us a brief survey of just two of the manifestations of the spirit that have been in operation in the history of the church and that should, in fact, return to a place of normalcy in worship contexts.

³⁷ John Opmeer, "Dreams and Visions," 67.

³⁸ Opmeer, "Dreams and Visions". 78.

³⁹Opmeer, "Dreams and Visions, 78.

Holy Laughter

One of the most controversial areas of the modern day revival is the aspect of holy laughter. That is people being so overcome with the power of the Holy Spirit that they begin to laugh uncontrollably. While many believe this is a new phenomenon, it is a phenomenon that has been present in the history of the church for hundreds of years. While controversial, it was one of the manifestations of the Holy Spirit throughout the history of the church.

While we could examine hundreds of pages of documents from the twenty-first century, and the revival movement currently taking place across the world at the present moment. However, we must look back in the history of the church to find instances where holy laughter was documented.

Several examples of holy laughter are documented in the ministry of John Wesley. One of the first occurred on July 29, 1759, where Wesley records this account:

“We were soon after called into the garden, where Patty Jenkins (one of the same age) was so overwhelmed with the love of God, that she sunk down and appeared as one in a pleasant sleep, only with her eyes open; yet she had often just strength to utter with a low voice, ejaculations of joy, and praise; but no words coming up to what she felt, she frequently laughed while she saw his glory... I no sooner sat down by her than the Spirit of God poured the same blessedness into my soul. Hers continued till the time we were to set out for Cockin Hatley. Then her strength was restored in a moment, and we walked together, sixteen in number, singing to the Lord as we went along.”⁴⁰n

Another occurrence in the ministry of John Wesley took place on April 5, 1782. He records he had preached and was then asked to visit a dying woman. He writes “I no

⁴⁰ Daniel R. Jennings, *The Supernatural Occurrences of John Wesley*, Second. (San Bernadino, CA: SEAN Multimedia, 2012), 72–73.

sooner entered the room, than both she and her companions were in such an emotion as I have seldom seen. Some laughed; some cried, all were so transported that they could hardly speak.”⁴¹ There are other recorded instances of laughter in John Wesley’s ministry but suffice it to say it was not an unusual occurrence.

Though laughing itself is not mentioned in Scripture, it must be asked whether this is a manifestation of the Holy Spirit or simply a human reaction. If we look at the account of the outpouring of the Holy Spirit in Acts 2:13 onlookers “made fun of them and said, “They have had too much wine.” (New International Version)⁴²

Oropeza gives several guidelines regarding this phenomenon in the church today and it is important that in developing the ASM that these should be incorporated into what we teach pastors and other church leaders. He writes about this phenomenon:

- (1) “The Bible relates a variety of reactions on the part of people who were touched by God’s presence.
- (2) The presence of God can overcome both saints and sinners.
- (3) God’s presence can come in various forms or modes.
- (4) As with King Saul, there are times when no apparent manifestation or vision takes place, but people are touched by his presence nevertheless.”⁴³

⁴¹ Daniel R. Jennings, *The Supernatural Occurrences of John Wesley*, 73.

⁴² Acts. In *The Holy Bible: New International Version* (Grand Rapids, MI: Zondervan 2017)

⁴³ B. J. Oropeza, *A Time to Laugh Guidelines for Distinguishing Genuine Renewal from Human-Induced Phenomena* (Peabody, MA: Hendrickson Publishers, 1995), 128–129.

Calvin and Luther

The examination that is being undertaken will now shift the focus from the early church, the early church fathers and the manifestations of the Holy Spirit. An examination must be made into the Reformation (both English and German), the birth of both the Anglican tradition and other Protestant faith traditions. While the Anglican tradition is unique, it does draw on the work of Calvin, Luther and other reformers. A theological review of this is contained in the theological section of the project.

John Calvin never addressed the *charisms* of the Holy Spirit in his writings, he did react to the Roman Church and the use of the Roman Church and the validation of Miracles. Calvin actually says this in regard to the demand of the Roman Church on the reformers to substantiate their theology with miracles:

In demanding miracles from us, they act dishonestly; for we have not coined some new gospel, but retain the very one the truth of which is confirmed by all the miracles which Christ and the apostles ever wrought. But they have a peculiarity which we have not—they can confirm their faith by constant miracles down to the present day! Nay rather, they allege miracles which might produce wavering in minds otherwise well disposed; they are so frivolous and ridiculous, so vain and false. But were they even exceedingly wonderful, they could have no effect against the truth of God, whose name ought to be hallowed always, and everywhere, whether by miracles, or by the natural course of events. The deception would perhaps be more specious if Scripture did not admonish us of the legitimate end and use of miracles. Mark tells us (Mark 16:20) that the signs which followed the preaching of the apostles were wrought in confirmation of it; so Luke also relates that the Lord “gave testimony to the word of his grace, and granted signs and wonders to be done” by the hands of the apostles, (Acts 14:3.) Very much to the same effect are those words of the apostle, that salvation by a preached gospel was confirmed, “the Lord bearing witness with signs and wonders, and with divers miracles,” (Heb. 2:4.)⁴⁴

⁴⁴ John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge, vol. 1 (Edinburgh: The Calvin Translation Society, 1845), 10–12.

While Calvin's approach to the Mark 16 passage is appreciated, it must be an area of disagreement in this context. Calvin introduces a reading of this portion of Mark 16 that aids in the development of the teaching of cessationism (a belief that the gifts have ceased.) when this is truly not the case.

Some Anglican clergy has adopted the theology of the Reformers, especially Calvin in regards to the *charisms* of the Holy Spirit ceased with the last apostles. Keener, however, argues differently,

“Some hard cessationists have argued that although no clear text announces that the gifts would pass away after the close of the canon, neither do any texts argue the opposite. This is truly a curious way of arguing since one would expect such a dramatic shift away from both Old and New Testament prophetic models to be announced explicitly in Scripture. Instead, Paul seems to assume that prophecy and tongues remain until we see Jesus face to face, partial knowledge being valuable until it is supplemented by perfect knowledge as we are known. (1 Cor. 13:8-12)”⁴⁵

The Catholic theologians ultimately suggested that the Reformers weren't endorsed by God due to their lack of miracles.”⁴⁶ Thus the above response from Calvin. However, Calvin, it is noted understood the gifts of the Spirit “available by the dispensation of grace, as a part of and as a result of the gospel.”⁴⁷

While Calvin is looked at, as is Luther in some regards as to helping foster cessationism, it can also be pointed that Calvin, did maintain an openness to healing and the miraculous as he writes “While the heavenly Physician treats some more gently, in

⁴⁵ Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2016), 55.

⁴⁶ King, “Regeneration”, 71.

⁴⁷ Paul Elbert, “Calvin and the Spiritual Gifts,” *Journal of the Evangelical Theological Society* 22, no. 3 (September 1979): 240.

the case of others he employs harsher remedies, his purpose being to provide a cure for all.”⁴⁸ Elbert suggests “implicit in such an enrichment as Calvin envisions that the faithful would transmit these gifts of grace to one another, not just receive them.”⁴⁹ Could it be that Calvin understood the power of impartation through the laying on of hands as was examined in the last section of the project?. Calvin did have numerous texts throughout his writings that showed us an openness to the Holy Spirit and miracles. King suggests that even though Calvin shied away from supernatural manifestations, and the ministry of healing, “their actual private position in this matter was much more complex.”⁵⁰

While Calvin may have had an openness to the Holy Spirit and the miraculous, he never did function in that context. However, Calvin did have and put a great deal of stock in the power of the liturgy and the sacraments. Calvin held to a doctrine of the Real Presence of the Lord’s Supper,

But though it seems an incredible thing that the flesh of Christ, while at such a distance from us in respect of place, should be food to us, let us remember how far the secret virtue of the Holy Spirit surpasses all our conceptions, and how foolish it is to wish to measure its immensity by our feeble capacity. Therefore, what our mind does not comprehend let faith conceive, viz., that the Spirit truly unites things separated by space.⁵¹

So, what can we take away from Calvin and his view of the Holy Spirit in regards to the *charisms* given by the Holy Spirit? Mashau suggests to us that “Calvin maintains

⁴⁸ Calvin, *Institutes of the Christian Religion*, 1:278.

⁴⁹ Elbert, “Calvin and the Spiritual Gifts,” 241.

⁵⁰ J. D. King, *Regeneration: A History of Christian Healing with Annotated Bibliography - Unpublished Manuscript*, 72.

⁵¹ Calvin, *Institutes of the Christian Religion*, 1:833

that the words ‘grace’ and ‘gift’ remind us that whatever may be our attainments, we ought not to be proud of them because they lay us under deeper obligations to God who endowed his church with the spiritual gifts.”⁵² Elbert suggests that “Calvin’s main concern was to help renew the ancient form of the church and restore its apostolic character to the original primitive splendor.”⁵³ If Calvin had viewed the gifts of the spirit differently and had other theologians not misinterpreted Calvin, we might not have such a differing view of the Holy Spirit and the *charisms* of the Holy Spirit in the church today.

Attention must be turned now to Martin Luther, known best for his nailing of ninety-five theses against the Roman church on the door in Wittenberg. Martin Luther, however, did seem to hold a different view from that of John Calvin on the gifts of the spirit and the gifts of healing and miracles. In a sermon preached in 1522, Luther says:

The Lord has given Christians power, as is written in Matthew 10:8, also against the unclean spirits, that they might cast them out and heal every disease. Thus, it is written in Psalm 91:13: “Thou shalt tread upon the lion and the adder; the young lion and the serpent shalt thou trample under foot.” So, where there is a Christian, there is still the power to work these signs if it is necessary. But no one should attempt to exercise this power if it is not necessary or if need does not compel. The apostles did not always exercise it, but only made use of it to prove the Word of God, to confirm it by the miracles; as is written here in the text’ “And they went forth and preached everywhere, the Lord working with them, and confirming the Word by the signs that followed.”⁵⁴

Luther takes it a step further in his sermon from the same passage on the same day one year later when he proclaims:

⁵² Derrick Mashau, “John Calvin’s Theology of the Charismata: Its Influence on the Reformed Confessions and Its Implications for the Church’s Mission,” *Missionalia : Southern African Journal of Mission Studies* 36, no. 1 (April 2008): 87.

⁵³ Elbert, “Calvin and the Spiritual Gifts,” 255.

⁵⁴ “Sermons of Martin Luther - Day of Christ’s Ascension into Heaven 1522,” accessed May 12, 2016, http://www.godrules.net/library/luther/129luther_c14.htm.

In passing, be it said, however: We must not suppose that the signs here mentioned by Christ are all the signs that believers will do, neither must we imagine that all the Christians will do them; but Jesus means: All Christians can and may do the signs. Or, if I believe, then am I able to do them; I have the power. Through faith, I obtain so much that nothing is impossible to me. If it were necessary and conducive to the spreading of the Gospel, we could do easily the signs; but since it is not necessary, we do not do them. For Christ does not teach that Christians practice the spectacular, but he says they have the power and can do these things. And we have many such promises throughout the Scriptures; for example, in James 14:12, where Christ says: “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.” Therefore, we must allow these words to remain and not gloss them away, as some have done who said that these signs were manifestations of the Spirit in the beginning of the Christian era and that now they have ceased That is not right; for the same power is in the church still. And though it is not exercised, that does not matter; we still have the power to do such signs.⁵⁵

Luther and Calvin and the other reformers in so desiring to protest what happened in the Roman Church developed a theology that was void of power. King suggests, “The Reformers in their scholastic reaction against Roman Catholic excesses, sidelined the ministry of healing and made it questionable within Protestantism. Healing remains a contentious issue within this tradition.”⁵⁶

So, in reading these passages from two of major theological thinkers of the Reformation, they maintained an openness to the move of the Holy Spirit, the power of the Spirit and the sacraments. The examination must now be made of the Anglican tradition and what role the Reformers played in shaping the theology of the Anglican Church.

⁵⁵ “Sermons of Martin Luther Day of Christ’s Ascension into Heaven 1523,” accessed May 12, 2016, http://www.godrules.net/library/luther/129luther_c13.htm.

⁵⁶ J. D. King, *Regeneration: A History of Christian Healing with Annotated Bibliography - Unpublished Manuscript*, 79.

Anglicanism

In 1537, a publication was put forth by a group of Bishops which has been nicknamed and called *The Bishop's Book*. Until the 1549 *Book of Common Prayer* was compiled by Thomas Cranmer, this book gave the formularies of faith for the fledgling Church of England after Henry VIII's departure from the Roman Church. In one of the articles contained in this publication, it is clearly spelled out that there was a strong belief in the person of the Holy Spirit at the foundation of the Anglican tradition.

“And I believe also assuredly, that this Holy Spirit of God is of his own nature full of all goodness and benignity, or rather that he is goodness itself. Forasmuch as he is the only Ghost or Spirit, which with the Father by Christ instilleth and infoundeth in to the hearts of mortal men (after they be once purified from sin by faith and delivered from the power of the devil) divers and manifold most noble and excellent gifts and graces: as the gift of holy fear and dread of God; the gift of fervent love and charity towards God and our neighbor; the gift of spiritual wisdom and understanding; the gift of free will and desire, and also of very fortitude and strength to contemn this world, to subdue and mortify all carnal concupiscence, and to walk in the ways of God; the gift of perseverance to continue in the same; the gift of pity and mercy, of patience and benignity, of science and cunning, of prophesying, of curing and healing, and of all other virtues necessary for Christian men to have, either for the attaining of their own salvation, or for the edifying and profit of their neighbors.”⁵⁷

This work also spelled out the understanding of the bishops and scholars who came together to write this document regarding the continuance of the healing ministry and the gifts of the spirit. They write:

“AS touching the sacrament of extreme unction, we think it convenient that all bishops and preachers shall instruct and teach the people committed unto their spiritual charge, first how that the twelve apostles, being sent out by Christ, and commanded to go two and two into the world to preach his word, among other miracles which they wrought by the power of God, they cured also and restored many sick men unto health, anointing them with oil.

⁵⁷ *Formularies of Faith Put Forth During the Reign of Henry VIII* (Oxford: University Press, 1537), 86.

Second that although it be not expressed in scripture, that the said apostles had then any new commandment of Christ to anoint such as they had healed with oil; yet forasmuch as the holy apostle St. James, endued with the holy Spirit of Christ, prescribed a certain rule or doctrine, and gave in manner a commandment, that whensoever any person should fortune to fall sick, he should call or send for the priests or ancients of the church, and cause them to pray over him, anointing him with oil in the name of our Lord; and further added hereunto, as an assured promise, that by the said prayer of the priests and the sick person, made in right faith and confidence in God, the sick man should be restored unto his health, and God should set him on foot again, and if he were in sin, his sins should be forgiven him: it shall, therefore, be very necessary and expedient, that all true Christian people do use and observe this manner of anointing of sick persons, with due reverence and honor, as it is prescribed by the holy apostle St. James. That is to say, whensoever any person among us shall fall into any dangerous sickness, let him call the priests of the church, with other good and ancient Christian people, and let them go unto the sick person and there not only comfort him corporally, but also give him ghostly instructions and exhortations to lament and be sorry for his sins, to persevere in the right faith of Christ and charity towards his neighbor; to be and sustain patiently the griefs and pains of his malady for God's sake, reputed the same as the manifest token of the love and favor of God towards him; to condemn the world, and to desire to reign with Christ in heaven, and such other things: which done, then let the priests and the company there assembled, and the sick man himself also, (as his sickness will suffer him,) pray unto God with full hope and confidence, as well for the remission of his sins as for the recovery of his health, (if it shall so stand with God's pleasure:) let the priests anoint the sick man, according to the teaching of St. James and no doubt the fervent and faithful prayer of the priests, and other persons aforesaid, joined with due contrition and faith of the sick person, shall obtain of Almighty God all things which shall seem unto God necessary for the health and comfort, as well as the soul as of the bodily sickness of the said person."⁵⁸

So, at the very formation of a theological understanding of the faith and the “necessity of every man to possess certain gifts” healing and the gifts of the Holy Spirit were at the very forefront of the formation of the Anglican tradition and at its very foundational aspects of ministry in the understanding of men gathered to define what the Church of England would look like. In 1543, King Henry the VIII issued his own theological discourse and again addressed this nature of unction/extreme unction not to be the

⁵⁸ *Formularies of Faith*, 123–124.

understanding of preparing the sick for death, but the act of unction for the healing of the body. He encouraged the use of the anointing (unction) at the entry of sickness, not at death.⁵⁹

Doles expresses the fact that the doctrine of miracles was present in the Church of England when he writes,

“Whatever attempts may now be made to suppress the fact, the Church of England as established at and after the Reformation will be found to have distinctly recognized the doctrine of miracles; and that (1) in her Canons, (2) in her Liturgy and (3) in her Homilies. To be consistent, indeed, no Episcopal church can do otherwise for the doctrines of apostolic succession and miraculous succession must stand or fall together.”⁶⁰

Thomas Cranmer, Archbishop of Canterbury, was consecrated as Archbishop in March 1533 even at his consecration, he objected to the allegiance to the Pope in the consecration rite.⁶¹ Thomas Cranmer played an important role in the history of the Anglican Church. Steer notes that “although Cranmer had accepted the post of Archbishop reluctantly, it was soon clear that he was to be Henry’s chief instrument in overthrowing the Pope’s rule in England.”⁶² Cranmer soon would be known for his most important role in Anglicanism, the developer of the first *Book of Common Prayer* (BCP) which first made its appearance on Whitsunday (more commonly known as Pentecost

⁵⁹ Charles W Gusmer, “Anointing of the Sick in the Church of England,” *Worship* 45, no. 5 (May 1971): 263.

⁶⁰ Jeff Doles, *Miracles and Manifestations of The Holy Spirt in the History of the Church* (Seffner, FL: Walking Barefoot Ministries, 2008), 148.

⁶¹ Roger Steer, *Guarding the Holy Fire: The Evangelicalism of John R W Stott, J. I. Packer, and Alistair McGrath* (Grand Rapids, MI: Baker Books, 1999), 25.

⁶² Steer. *Guarding the Holy Fire*, 25

Sunday) 1549.⁶³ Cranmer, included in his 1549 work a liturgy of healing and prayer for the sick. He borrowed heavily in his development of the 1549 work from the Sarum Rite that had been in place, however in the 1549 work he simplified their elaborate form of unction into a very simple office. The prayer at the beginning of the office, was clear in its intent, to bring healing to the individual:

“ O LORD looke downe from heaven, beholde, visite, and releve this thy servaunte: Looke upon hym with the iyes of thy mercy, geve hym coumforte, and sure confidence in thee: Defende him from the daunger of the enemie, and kepe hym in perpetual peace, and safetie: through Jesus Christe our Lorde. Amen. Heare us, almightie and moste merciful God, and Saviour: Extende thy accustomed goodnesse to this thy servaunt, which is greved with sicknesse: Visite hym, o Lorde, as thou diddest visite Peters wifes mother, and the Capitaines servaunt. And as thou preservedst Thobie [Tobit] and Sara by thy Aungel from daunger: So restore unto this sicke person his former helth, (if it be thy will), or els geve hym grace so to take thy correccion, that after this painfull lyfe ended, he maye dwell with thee in lyfe everlastyng. Amen.”⁶⁴

Gusmer indicates the following regarding this liturgy of healing contained in the first *Book of Common Prayer*,

“Considering the background in which it is formulated, both the general tone of the Visitation Office and the late medieval practice and theology of extreme unction, the rite for anointing the sick in the 1549 Prayer Book is avant-garde. The ceremony is simplified. The external anointing with oil symbolizes an internal unction of the Holy Spirit which conveys strength, comfort, relief, and gladness. The prayer petitions God for the restoration of the bodily health and release from all “paynes and troubles and diseases, both in bodye and mynd.”⁶⁵

The Rite of the Visitation of the Sick was to be short-lived, however. In 1552, the reformed theologian Martin Bucer offered a critique of Cranmer’s 1549 work after his

⁶³ Catholic Encyclopedia: Pentecost,” accessed May 14, 2016, <http://www.newadvent.org/cathen/15614b.htm>.

⁶⁴ “The 1549 Book of Common Prayer: Visitation of the Sick,” accessed May 14, 2016, http://justus.anglican.org/resources/bcp/1549/Visitation_Sick_1549.htm.

⁶⁵ Charles W. Gusmer, *The Ministry of Healing in the Church of England: An Ecumenical-Liturgical Study*, The Alcuin Club Collections No. 56, (Great Woking: Mayhew-McCrimmon, 1974), 65.

arrival in England in 1549 after being exiled from his home city after resisting the reigning government.⁶⁶ At the invitation of Thomas Cranmer, he arrived in England and took up exile residence and became a professor of divinity at Cambridge, where he would die in 1551.⁶⁷ However, his influence on the future of Anglican liturgy and understanding would be felt for many years to come.

Shortly after Bucer's arrival in 1549, he offered an extensive critique of the 1549 work by Cranmer and his review of the visitation of the sick rite took the same line articulated by Calvin that the gifts of healing had ceased with the apostolic age (though as previously discussed, Calvin did maintain an openness to the miraculous) and as a result in the 1552 BCP, the liturgy of healing was removed and left the understanding of extreme unction as preparation for death.⁶⁸ The rite, as a rite of healing, was never restored in the English editions of the *Book of Common Prayer*, however, it did make a reappearance in the American 1928 edition.⁶⁹

The Anglican tradition had many places where healing took place after the 1552 edition of the Book of Common Prayer. One is described by Dearmer.

“In the Anglican tradition began in England as faith-healing through one custom which is supposed to have begun with Edward the Confessor – Touching for the King's Evil. This was prayer by the Monarch for healing and continued as long as

⁶⁶ Howard Dellar, “The Influence of Martin Bucer on the English Reformation,” *Churchman* 106, no. 4 (1992).

⁶⁷ Dellar, *Influence*.

⁶⁸ Gusmer, “Anointing of the Sick in the Church of England,” 265.

⁶⁹ “1928 Proposed Book of Common Prayer: Visitation & Communion of the Sick,” accessed May 14, 2016, http://justus.anglican.org/resources/bcp/CofE1928/CofE1928_Visitation_Sick.htm.

the Stuarts remained on the throne, and was still printed in the early part of George I's reign.⁷⁰

Dearmer continues

“ it is strange that scientific men should have rested content with the superficial view that those who sought the King's touch were merely the victims of a superstition, while all the time they had in the gospels the true explanation of all such phenomena – the explanation which our Lord gave when he taught that it was man's faith that made them whole.”⁷¹

It is estimated that the monarchs prayed for well over 200,000 people through this model of prayer.

Following the Glorious Revolution of 1688-1689, the Archbishop of Canterbury, several bishops, and over 400 clergy forced the Church into schism.⁷² This group became known as the Non-Jurors.⁷³ The Non-Jurors first began using the 1662 BCP but ultimately developed their own liturgies. The Non-Jurors reinstituted the office of the healing rite in their liturgies as is evidenced in this introduction to their 1734 liturgies “The *Anointing with Oil in the Office of the Sick* is not only supported by primitive practice but commanded by the Apostle *S. James*. It is not here administered by way of *Extreme Unction*, but in order to recovery.”⁷⁴

⁷⁰ Percy Dearmer, *Body and Soul: An Enquiry into the Effect of Religion upon Health, with a Description of Christian Works of Healing from the New Testament to the Present Day* (New York, NY: E. P. Dutton and Company, 1909), 294.

⁷¹ Dearmer, "Body and Soul, 295.

⁷² Gusmer, "Anointing of the Sick in the Church of England," 265.

⁷³ Gusmer, "Anointing of the Sick," 265.

⁷⁴ Peter Hall, *Fragmenta Liturgica: Documents, Illustrative of the Liturgy of the Church of England, Exhibiting the Several Emendations of It, and Substitutions for It, That Have Been Proposed from Time to Time, and Partially Adopted, Whether at Home Or Abroad* (Binns and Goodwin, 1848). Vol 5, p. 5

For their high churchmanship, the Non-Jurors placed a high value on the place of scripture regarding a source of Authority for their life together. Unlike reformers Bucer and Calvin, the Non-Jurors held that

“the external testimony of God – prophecy, and miracles – was the first line of defense of Scripture. These were the material witnesses to its authenticity. Miracles helped validate the truth of Scripture because they testified to the credibility of the revealer. The denial of their truth served to undermine all of Scripture. Although John Locke affirmed the reality of miracles, Deists, including Matthew Tindal, Thomas Woolston, and Thomas Chubb in their attempt to undermine traditional religion, attacked both Scripture and miracles. Therefore, not only the authority of Scripture, but also that of the miracle stories had to be buttressed.”⁷⁵

So, while this view of the ministry of healing and other gifts of the spirit were held by the Non-Jurors, King states “sadly, this ancient liturgical outlook wasn’t embraced by the larger communion and healing prayer was unable to be advanced in any discernable way. The change couldn’t be elicited, but the important dialog was, nevertheless, instituted.”⁷⁶

After the period of the Non-Jurors, major influential theologians and prominent figures arrived on the scene in eighteenth and into the nineteenth century. These figures will now be examined for the important part they played in the history of Anglican ministries of the *charisms* of the Holy Spirit.

⁷⁵ Robert D. Cornwall, *Visible and Apostolic: The Constitution of the Church in High Church Anglican and Non Juror Thought* (Cranbury, NJ: Associated University Presses, Inc, 1993), 46.

⁷⁶ King, *Regeneration: A History of Christian Healing with Annotate Bibliography - Unpublished Manuscript*, 301.

The Caroline Divines

Throughout the history of Anglicanism, there have been major thinkers and theologians that have espoused various views of the *charisms* and ministries of the Holy Spirit. Such as the group known as the Caroline Divines. The Caroline Divines, for Guyer, were “the major Anglican theologians and devotional writers who flourished under Charles I (1625-49) and Charles II (1649-85).”⁷⁷ Simcox says of The Caroline Divines “The men known as the Caroline divines were not themselves little people known only to God; nevertheless to know them is to know the faith and feelings of the church in their age.”⁷⁸ Guyer additionally states that “The Caroline divines have long been portrayed as precursors of Anglo-Catholicism, a nineteenth-century reform movement which redefined the Anglican tradition by reviving medieval devotional practices, emphasizing the theological importance of the Church Fathers and restoring ancient liturgical rites.”⁷⁹ Simcox suggests “In their “via medianism” they rejected both the Roman and the Puritan kinds of infallibilism.”⁸⁰

Another author suggests that “At first sight Caroline devotional writing looks somewhat removed from its fourteenth-century English ancestor, but deep down a continuing development is discernable, even if the direct Caroline appeal was to a more

⁷⁷ Benjamin Guyer, *The Beauty of Holiness: The Caroline Divines and Their Writings* (London, UK: Canterbury Press, 2012), 1.

⁷⁸ Carroll E. Simcox, *The Historical Road of Anglicanism* (Chicago, IL: Henry Regenery Company, 1968), 129.

⁷⁹Guyer, *The Beauty of Holiness*, 1.

⁸⁰ Simcox, *The Historical Road of Anglicanism*, 130.

primitive age.”⁸¹ Simcox suggests, “They are important for another reason. Churchmen of later times, representing diverse schools of theology and churchmanship, have been profoundly influenced by them. As a body, these men have been the most influential Anglican thinkers of God, the Church, salvation and the means of grace.”⁸²

The figures that are most closely tied to this group of theologians reads like a veritable “who’s who” of Anglican thought and doctrine. Names such as Lancelot Andrewes (1555-1626), George Herbert (1593-1633), William Laud (1573-1645) and Jeremy Taylor (1613-1667) are just a few of the many names that can be found as being tied to this influential group of theologians.⁸³ The question must be asked, what common thread ties these thinkers and theologians together?

Riglin suggests that the Caroline Divines are connected together through

“what they share is a commitment to the ‘sufficiency of the holy scriptures to salvation’ (Article VI) – they are thus essentially Protestant – and to the *Book of Common Prayer* – thus they are Episcopalian and sacramental. They viewed the *via media*, the “middle way,” of the Church of England (of Anglicanism) not as a compromise but as a genuinely positive way, for them the only true way, of being the Church catholic and Reformed, Protestant and Episcopal (as the motto of what’s now the Scottish Episcopal Church puts it, “evangelical faith and apostolic order”)⁸⁴

Miller addresses an important issue for the Western Church as it relates to the Orthodox church and looks to the Caroline Divines in order to shape a theology of the

⁸¹ Martyn Thornton, “The Caroline Divines and the Cambridge Platonists,” in *The Study of Spirituality*, ed. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, SJ (New York, NY: Oxford University Press, 1986), 432.

⁸² Simcox, *The Historical Road of Anglicanism*, 129.

⁸³ “Project Canterbury: The Caroline Divines,” accessed May 10, 2017, <http://anglicanhistory.org/caroline/index.html>.

⁸⁴ Keith G. Riglin, “*William Laud and John Wesley* (March 2014)” (March 2014), accessed May 10, 2017, http://www.academia.edu/7753609/William_Laud_and_John_Wesley_March_2014_.

Holy Spirit. He says, “Western Christians are becoming increasingly aware of the Orthodox criticism of our “christomonism,” that is, an exclusive and one-sided emphasis upon the person and work of Christ at the expense of a lively consciousness of the Holy Spirit.”⁸⁵

The Caroline Divines ministered in the middle of the seventeenth century. This was following the major theological events of the sixteenth century. This saw the Lutheran reformation begin in Wittenberg, Germany in 1517, the Council of Trent convened by Pope Paul III in 1545 to deal with matters of the church reform as well as clear theological battle lines were clearly drawn between Rome and non-Roman reformers. The churches of Europe then began an extended process of confessionalization.⁸⁶

Every church in this time period confessionalized. The Council of Trent produced a series of documents, as well as the Profession of Tridentine faith in 1564; Lutherans produced their Book of Concord in 1580; the Reformed produced the Belgic confession in 1561 and the Synod of Dort produced canons in 1618. Even the Orthodox published a Confession of Faith. This confessionalization was hardly “Protestant” in nature. Guyer notes that “Confessionalization was about developing, securing and sustaining a particular way of life, complete with the rituals and beliefs of other European religious communities, and sometimes they did not.”⁸⁷

⁸⁵ Ernest C Miller, “The Pentecost Sermons of Lancelot Andrewes: An Ecumenical Agenda,” *Anglican Theological Review* 65, no. 3 (July 1983): 306.

⁸⁶ Guyer, *The Beauty of Holiness*, 5–6.

⁸⁷ Benjamin Guyer, *The Beauty of Holiness*, 6.

Many theological treatises and confessions would be written prior to the influential Caroline Divines beginning their ministry. So where do these men who were influential in developing Anglican thought and theology find themselves in regards to the person and work of the Holy Spirit, in other words, what is their pneumatological approach to the Holy Spirit? We will examine the theology of some of these individuals and examine of course their view of the Holy Spirit.

Miller suggests,

“we must determine whether there is in fact a way of regarding the person and work of the Spirit in our theological tradition of which we have not yet taken sufficient stock. This task might appear somewhat difficult for Anglicans, who inevitably seem to disclaim anything akin to a definitive presentation of Christian doctrine. Nevertheless, in looking back at the progressive development of the doctrinal character of Anglicanism as it emerged in the sixteenth and seventeenth centuries, we can in fact point to several men who shaped the particular doctrinal emphases of the English Church.”⁸⁸

Miller outlines that the definition of Anglican doctrine took place in two stages.

The first stage was represented by Richard Hooker who defined the place of theology in the Anglican church and “effectively determined the place and limit of reason and law in theology against Calvinist critics of the established Church.”⁸⁹ Hooker viewed worship as an integral part of the church. He indicated that the purpose of all the outward forms of religion is that the Church be edified.⁹⁰ For Hooker, people are edified “either when their understanding is in some way increased, or when their hearts are moved

⁸⁸ Miller, “The Pentecost Sermons of Lancelot Andrewes,” 306–307.

⁸⁹ Miller, “The Pentecost Sermons of Lancelot Andrewes, 307.

⁹⁰ Roger Steer, *Guarding the Holy Fire: The Evangelicalism of John R W Stott, J. I. Packer, and Alister McGrath* (Grand Rapids, MI: Baker Books, 1999), 49.

appropriately, or when their minds are in any sort stirred unto that reverence, devotion, attention, and due regard which in these cases seem requisite.”⁹¹

The second stage suggested by Miller occurs in the early seventeenth century as it's backdrop. The Counter-Reformation was underway and the Church of England was forced to defend herself against the Roman Catholic controversialists who were challenging the Anglican settlement. Miller writes, “The second stage of apologetic consisted in meeting this new challenge, and on the basis of what Hooker had already asserted, in vindicating the Catholic claim of the English Church in the sphere of history.”⁹² Miller suggests that it fell to Lancelot Andrewes, one of the Caroline Divines to defend the church in this regard. Miller writes, “in meeting this new challenge and on the basis of what Hooker had already asserted, in vindicating the Catholic claim of the English Church in the sphere of history. It fell to Lancelot Andrewes (1555 – 1626), Winchester, to vindicate the English church – reluctantly, but resolutely and effectively – in regard to the claim of history against cardinals Bellarmine and Perron.”⁹³

Simcox suggests “The Anglicanism of the revolutionary age was marked by a freedom and freshness in the interpretation of traditional truth.”⁹⁴ This could be illustrated by lines from one of George Herbert's poems. “Love is that liquor sweet and most divine Which my God feels was blood, and I as wine.”⁹⁵ Simcox goes on to further

⁹¹ Steer, “*Guarding the Holy Fire*”, 50.

⁹² Miller, “The Pentecost Sermons of Lancelot Andrewes,” 307.

⁹³ Miller, “The Pentecost Sermons of Lancelot Andrewes,” 307

⁹⁴ Simcox, *The Historical Road of Anglicanism*, 130.

⁹⁵ George Herbert, “<https://Godmygrith.Wordpress.Com/2009/04/11/the-Agony-by-George-Herbert/>,” n.d. Accessed November 12, 2017

explain “the sacramental theology expressed here is entirely orthodox and traditional, but there is a freedom in the Anglican poet’s statement of it that is no mere poetic license. It was a fresh new way of looking at old truths.”⁹⁶

The Caroline Age, as some have referred to this period of the church,

“forms the foundation and first flowering of Anglican tradition, while its overall principle remains in an appeal to antiquity. Anglicanism firmly rejects any suggestion that it is a seventeenth-century invention, and if this period sees the evolution of a new variety of spiritual flower its root-stock is traceable to the New Testament and the Fathers. So in order to understand and evaluate the spirituality of the Caroline age it must be seen as a strand in a continuing tradition.”⁹⁷

Simcox would suggest in agreement “In the works of the Caroline divines we can trace a definitely emerging pattern of Anglicanism. Despite the strict Laudian regulation of worship and popular preaching, it is evident that the Church’s theologians enjoyed a large intellectual freedom within the broad framework of the official doctrinal structure.”⁹⁸

Throughout the writings of the Caroline divines, we will see an openness to tradition but also to the *charisms* of the Holy Spirit. Thornton supports this presupposition when he states “Caroline spirituality, in other words, has evolved by the disciplined response to the leading of the Spirit. Drawing upon a wide variety of sources and influences, cross-fertilization has eventually developed into a pure new breed. So initially, the only way to appreciate this spirituality is to follow the Psalmist’s injunction: “Taste and see.”⁹⁹ Thornton also says that the *via media* espoused by the Caroline divines “points to a subtle process, unformulated and almost sub-conscious by which a

⁹⁶ Simcox, *The Historical Road of Anglicanism*, 130–131.

⁹⁷ Thornton, “The Caroline Divines and the Cambridge Platonists,” 432.

⁹⁸ Simcox, *The Historical Road of Anglicanism*, 136.

⁹⁹ Thornton, “The Caroline Divines and the Cambridge Platonists,” 436.

unique spirituality has evolved, and which has little or nothing to do with compromise or moderation.”¹⁰⁰

Lancelot Andrewes (1555-1626)

One of the main names associated with those called the Caroline Divines is Lancelot Andrewes. While he was not considered part of the Evangelical stream of the Anglican tradition, Steer indicates that he “is one of the benchmark Anglicans with who it is useful to compare others.”¹⁰¹ It was Andrewes, as one of the major figures in Anglicanism who “demonstrated that Anglicanism had its own body of theology and a historical continuity with the Church through the ages.”¹⁰²

It is Andrewes as one of the key theologians of both Anglicanism and as one of the most prolific Caroline Divines, that we turn to in order to gain an understanding of the view of the Holy Spirit at this time in the life of the church. Both the writing of Andrews and the other Divines as well as their theological treatises “remained foundational to the Anglican way of life until the mid-nineteenth century, when it became more diffuse and overshadowed by new questions and arguments. Its influence nonetheless remains.”¹⁰³

Steer, notes regarding Andrewes that the most striking thing about his theology which distinguished him from the Evangelical Anglicans “was the importance he

¹⁰⁰ Thornton, "The Caroline Divines and the Cambridge Platonists," 436. .

¹⁰¹ Steer, *Guarding the Holy Fire*, 59.

¹⁰² Steer, *Guarding the Holy Fire*, 60.

¹⁰³ Guyer, *The Beauty of Holiness*, 25.

attached to the incarnation. He distrusted individualism in the sense that he denounced the practice of interpreting Scripture in the light of individual conscience. Scripture, he said, can only be interpreted in the Church. He attached considerable importance also to the Holy Spirit .”¹⁰⁴ In looking at this statement in light of the context in which Andrewes was attempting to redirect the church away from the errors of some Reformers and the establish a more solidly Biblical Anglicanism, this statement could be construed as a direct attack on the Calvinistic view of cessationism which permeated the period of the Reformation and still has a stronghold in some Anglican circles today.

Miller, suggests however that Andrewes’ views of the church were that it was to be a charismatic place when he says “by thus rooting the Christian life in the Church’s corporate experience of the Holy Spirit Andrewes presents the Church as a preeminently charismatic place. To be a member of the Body of Christ is to be the temple of the Holy Spirit. The Church is the place where the Spirit is present as God’s gift and as such the sphere in which Christ is to be encountered.”¹⁰⁵ This theology is also represented in modern times and espoused by theologians that concur with Andrewes’ understanding of Christology and Pneumatology. The theologian Dumitru Staniloae developed a similar argument. He draws from a patristic theology and teaching (much like Andrewes would have done since he was very patristic in his approach to the church) and interprets the

¹⁰⁴ Steer, *Guarding the Holy Fire*, 59–60.

¹⁰⁵ Miller, “The Pentecost Sermons of Lancelot Andrewes,” 310.

phrase of the creed “through the Son as referring not to a casual act, but to the ‘manifestation’ or ‘shining forth’ of the Spirit through the son.”¹⁰⁶

Miller further describes Andrewes’ pneumatology in comparison to Staniloae’s approach as “it is this interpretation of Christ and the Spirit which informs Andrewes’ understanding of their respective work in man’s salvation, and which underlies all the other motives which Andrewes develops in the Pentecost sermons.”¹⁰⁷ From this example and the others that will follow, it is then understood that Andrewes held a high pneumatology. This is evident in one of the sermons he preached on the feast of Pentecost when he says,

“The use we have of the whole text is, that in all humble thankfulness we are to acknowledge the great goodness of the whole Deity entire, and of every Person in it, so seriously taking to heart the Church’s, that is all our good, as wee they do in a sort meet here, and assemble Themselves, all Three, each for His part to contribute: one, gifts; another, callings; a third, works. And then commit over “the manifestation” of all to the Spirit *ad utilatem*, ‘to the profit,’ that is, to the general good of the church in whose good is the good of us all.”¹⁰⁸

So we see here a call for the *charisms* of the Holy Spirit to be operational in the context in which he ministered in. He made this point in several of his Pentecost sermons. In 1606 he preached:

“It sheweth that the Holy Spirit comes and is given here, rather as *gratia gratis data*, to do others good; than as *gratia gratum faciens*, to benefit themselves. *Charitas diffusa in corde* would serve them, charity poured into their hearts; *but gratia diffusa in labiis*, ‘grace poured into their lips,’ that is not needful for themselves, but needful to make others beside them partakers of the benefit. The wind alone, that is to breathe with, the grace of the Holy Spirit whereby

¹⁰⁶ Calinic Berger, “Does the Eucharist Make the Church? An Ecclesiological Comparison of Stăniloae and Zizioulas,” *St. Vladimir’s Theological Quarterly* 51:1 (2007): 31.

¹⁰⁷ Miller, “The Pentecost Sermons of Lancelot Andrewes,” 310.

¹⁰⁸ Lancelot Andrewes, “Sermons of the Sending of the Holy Ghost Preached upon Whitsunday Sermon 1 Preached before the King’s Majesty, at Greenwich on the Eight of June,” 108, accessed May 13, 2017, <http://anglicanhistory.org/lact/andrewes/v3/whitsunday1606.html>.

ourselves live; but the wind and tongues, that is to speak with, the grace of the Holy Spirit whereby we make others live, and partake of the same knowledge to life. A union of the wind and tongue here on earth, expressing the unity of the Spirit and Word in heaven; that as the wind or breath in us is to serve the tongue, so is the Spirit given to set forth the Word, and the Holy Spirit to spread abroad the knowledge of Christ.”¹⁰⁹

Andrewes’ also understood the incarnation and the importance that the incarnation and the Pentecost event being intertwined. Miller writes, “Though Andrewes affirms the importance of the Incarnation, as well as the Crucifixion and the Resurrection, it is his belief that none of the feasts of the Church, no matter how small or great, have existential meaning apart from the work of the Spirit at Pentecost.”¹¹⁰ This is made explicit for us when we read what Andrewes preached:

“Howsoever we make it, sure it is that all the rest, all the feasts hitherto in the return of the year from His Incarnation to the very last of His Ascension, though all of them be great and worthy of all honour in themselves, yet to us they are as nothing, any of them or all of them, even all the feasts in the Calendar, without this day, the feast which now we hold holy to the sending of the Holy Ghost.”¹¹¹

So while both the Continental Reformers such as Calvin, Luther, Zwingli and the English Reformers such as Bucer and others adopted a view that is not theologically or biblically sound regarding the person and work of the Holy Spirit, it is this Caroline Divine Lancelot Andrewes who challenges their thoughts and understands that the person of the Holy Spirit and the *charisms* of the Holy Spirit and to be in place in the church.

¹⁰⁹ Lancelot Andrewes, “Sermons of the Sending of the Holy Ghost Preached upon Whitsunday Sermon 1 Preached before the King’s Majesty, at Greenwich on the Eight of June,” 108, accessed May 13, 2017, <http://anglicanhistory.org/lact/andrewes/v3/whitsunday1606.html>.

¹¹⁰ Miller, “The Pentecost Sermons of Lancelot Andrewes,” 109.

¹¹¹ Lancelot Andrewes, “Sermons of the Sending of the Holy Ghost Preached upon Whitsunday Sermon 1 Preached before the King’s Majesty, at Greenwich on the Eight of June,” 108, accessed May 13, 2017, <http://anglicanhistory.org/lact/andrewes/v3/whitsunday1606.html>.

Miller makes this point plain that Andrewes had a distinct appreciation for the full personhood of the Holy Spirit and his work. The Holy Spirit was not to be viewed as a function of impersonality that occurred and subordinate to the Son, but it possessed its own aspect and place in the salvation narrative. Pentecost was the sequel to the incarnation.¹¹²

Andrewes understanding of the Incarnation, the Resurrection and the work of the Holy Spirit are echoed and understood by Ruthven when he says, “The very reason Jesus came was to introduce, model, ratify, vindicate, commission and bestow the New Covenant. The New Covenant itself is the Holy Spirit which enables us to communicate directly with God.”¹¹³

While we could examine other Caroline Divines and their theology of the Holy Spirit, most refer back to Andrewes’ views on this subject. Many of the other Divines were either friends with Andrewes or were influenced by his work.¹¹⁴ The Caroline Divines, while not being well known my many did have a substantial impact on the theological views of thought in the Anglican tradition.

Anglicans and Their Influence on Pentecostalism

While many people would not think of the word Anglican and the word Pentecostal in the same sentence thinking that they were two polar opposites, it is,

¹¹² Miller, “The Pentecost Sermons of Lancelot Andrewes,” 310.

¹¹³ Jon Mark Ruthven, *What’s Wrong with Protestant Theology? Tradition vs Biblical Emphaasis* (Tulsa, OK: Word and Spirit Press, 2013), 30.

¹¹⁴ Steer, *Guarding the Holy Fire*, 65–70.

however, important to understand that a number of Anglicans had influences on the Holiness and Pentecostal movements in the seventeenth, nineteenth and early twentieth centuries. We will look at several key men and women who had profound effects on the shaping of both Anglican views as well as Pentecostal views of the *charisms* of the Holy Spirit. The first name that comes to mind, of course, is that of John Wesley.

John Wesley

Many post-reformation Anglican theologians are not well known or if their name is known their works are in obscurity. This is not true with four men who emerged to attempt to bring renewal to the Church of England and the Anglican tradition in the middle of the eighteenth century. Known for their fervor in preaching, hymnody and open-air preaching as well as their theology, the names of John and Charles Wesley, John Fletcher and George Whitefield are names that are known in both Anglican as well as other denominational foundational documents as their influence was widespread both in England and the United States.

As a matter of fact, if an examination was done of the history of the Pentecostal movement and the Pentecostal revival that took place in the early twentieth century, most of the denominations that now are known for Pentecostal belief trace much of their theology back to Fletcher and Wesley.¹¹⁵ However, though Wesley had a huge impact on

¹¹⁵ “Wesleyan Holiness Connection,” accessed May 14, 2017, <http://www.holinessandunity.org/>. This website lists a number of Pentecostal denominations who trace their roots back to Wesley including the Church of God Cleveland, Tennessee, The International Pentecostal Holiness Church, The Assemblies of God and many others.

Pentecostal denominations, he was ordained and remained until his death a priest in the Church of England.

It would take volumes to write about the Pneumatology of these men and especially their understanding of the *charisms* of the Holy Spirit. While they are all tied together in a common period and thread, we will only look at the ministry of John Wesley.

While John Wesley (1703-91) was best known for the founding of Methodism, which ultimately became an international denomination, he was determined throughout his life to remain loyal to the Church of England and urged his followers to do the same.¹¹⁶ Prior to John Wesley's ministry, the Anglican Church had settled on a *via media* (middle way) approach to the church.¹¹⁷ The Non-Jurors (mentioned elsewhere) were thrown out of the Anglican Church. William Law was among this group of clergy. Law had penned one of the classic books of Christian Spirituality *A Serious Call to the Devout Life* (1729).¹¹⁸

In 1729, four men gathered to study – John Wesley, Charles Wesley, Mr. Morgan and Mr. Kirkham reading the New Testament. Shortly after Law's treatise was published, these young men began to read and study the material as it was being widely discussed at Oxford. Through Law's writings, the suggestion was made "either reason and religion prescribe rules and ends to all the ordinary actions of life, or they do not; if they do, then

¹¹⁶ Roger Steer, *Guarding the Holy Fire*, 88-89.

¹¹⁷ William De Arteaga, *Forgotten Power: The Significance of the Lord's Supper in Revival* (Grand Rapids, MI: Zondervan, 2002), 140.

¹¹⁸ De Arteaga, *Forgotten Power*, 140.

it is necessary to govern all our actions by those rules, as it is necessary to worship God."¹¹⁹ This was the beginning of what would become to known as “the Holy Club” an important part of Wesley’s movement in Anglicanism.¹²⁰ The Holy Club could have been a successor to a model that was employed in parishes throughout England in the early eighteenth centuries where independent Anglican societies were found. These societies were “where parishioners came together for prayers and devotion.”¹²¹ Word of what the Wesleys were doing soon spread around the campus and they were ridiculed. One man unearthed a word which “had originally been used of a school of French Calvinists in the seventeenth century, “here is a new sect of Methodists,” he announced.”¹²²

While there could be a lengthy examination of Wesley’s history from the time of Oxford through his travels to the United States and Georgia especially but suffice it to say that material has been covered. We now need to turn the attention of our review of John Wesley and his understanding of both healing and the *charisms* of the Holy Spirit. What must be understood is that Wesley is an anomaly in the realm of clergy, but especially in the realm of Anglican clergy. Simpson says this about this unusual aspect of Wesley “provides an unusual paradigm of the role of the clergy *vis-à-vis* the healing arts. Many are surprised to find that he practiced medicine as a part of his ministry.”¹²³

¹¹⁹ Steer, *Guarding the Holy Fire*, 89.

¹²⁰ De Arteaga, *Forgotten Power*, 147.

¹²¹ De Arteaga, *Forgotten Power*, 147.

¹²² Steer, *Guarding the Holy Fire*, 90.

¹²³ William C. Simpson, Jr. “Pastors, Preachers and the Healing Arts: The Wesleyan Tradition,” *The Living Pulpit* 6, no. 2 (April 1997): 22.

In 1747, John Wesley published his *Primitive Physic; or An Easy and Natural Method of Curing Most Diseases*. In this volume, Wesley gives multiple cures for ailments of many kinds and approaches healing from a very unusual perspective. Simpson writes “For Wesley, knowledge of medicine and healing was never pure or isolated science. It had a goal that was part of God’s plan for humanity.”¹²⁴

This then leads us to ask the question, if Wesley felt this strong and confident about the ministry of healing and the church, was what was his view of the *charisms* of the Holy Spirit besides healing? Wesley divided the 1 Corinthians gifts and classified them extraordinary gifts. Unlike the Reformers, Wesley did not believe that these gifts had ceased with the apostolic age but held the view that the love of Christians had waxed cold and that is the reason the gifts were not operational after the period of Constantine.¹²⁵

As we continue to look at the ministry of John Wesley, do we see instances where there are demonstrations of the *charisms* of the Holy Spirit in operation? The answer is yes. Wood notes, “During the early days of the Methodist Revival in the 1740s, Wesley’s meetings were often disrupted with hysterical emotional outbursts among his hearers.”¹²⁶ Snyder and Runyon, take a different approach to Wesley and the gifts of the Holy Spirit they write, “If we examine John Wesley’s theology in the light of biblical charismatic themes, we discover that Wesley was charismatic. Yet this must be said with some

¹²⁴ Simpson, "Pastors, Preachers and the Healing Arts" 23.

¹²⁵ Howard A. Snyder and David V. Runyon, *The Divided Flame: Wesleyans and the Charismatic Renewal* (Grand Rapids, MI: Francis Asbury Press, 1986), 59.

¹²⁶ Laurence W. Wood, *The Meaning of Pentecost in Early Methodism* (Lanham, MD: The Scarecrow Press, 2002), 189.

qualifications. Wesley did not speak in tongues, so far as we know, and in fact, did not have to face this issue in the way we do today.”¹²⁷

There is much written about Wesley’s experience at Aldersgate and his encounter there, and for many, it is a major focus. However, there is evidence that God used Wesley in the *charisms* of the Holy Spirit. Wesley actually came under scrutiny from the Bishop of Gloucester for his writing a tract “On the Office and Operations of the Holy Spirit”.

Wesley writes the following to the good Bishop in his letter,

The question is of the office and operation of the Holy Spirit: with which the doctrine of the new birth, and indeed the whole of real religion, is connected. On a subject of so deep concern, I desire to be serious as death. But at the same time your Lordship will permit me to use great plainness. And this I am the more emboldened to do, because by naming my name, your Lordship, as it were, condescends to meet me on even ground.¹²⁸

Wesley, in this letter recites several accounts of being witness to the work of the Holy Spirit in the *charisms*. Wesley records “My horse was exceeding lame; and my head ached much, I thought, cannot God heal man or beast by means or without? Immediately my weariness and headache ceased, and my horse’s lameness in the same instant.”¹²⁹ Wesley also recounts another instance of healing “In the evening, I called upon Ann Calcut. She had been speechless for some time. But almost as soon as we began to pray, God restored her speech.... And from that hour the fever left her.”¹³⁰

¹²⁷ Snyder and Runyon, *The Divided Flame*, 54.

¹²⁸ John Wesley, A Letter to the Right Reverend the Lord Bishop of Gloucester [William Warburton] (1763), I.2, in *The Appeals to Men of Reason and Religion and Certain Related Open Letters*, ed. Gerald R. Cragg, vol. 11 of *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1976), 467.

¹²⁹ Quoted in Wesley, A Letter to the Right Reverend the Lord Bishop of Gloucester, 473.

¹³⁰ Quoted in Wesley, A Letter to the Right Reverend the Lord Bishop of Gloucester, 474.

Throughout Wesley's letter to the Bishop of Gloucester, he recounts a multitude of instances where he had observed the Holy Spirit at work. He talks of having prayed for many that received healing, and deliverance as he and others prayed for them. One note, however, that would strike most who have examined Wesley's life would be the fact that there is one account of John Wesley actually raising someone from the dead. Here is the account found in his Journal:

When I came home, they told me the Physician said he did not expect Mr. Meyrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. (I relate the naked fact.) Before we had done his sense and his speech returned. Now he that will account for this by natural causes has my free leave. But I choose to say, This is the power of God.¹³¹

So the question must be asked, was Wesley a Charismatic? In regards to this question, Snyder and Runyon give us the following reasons why the answer to this question is an unequivocal yes:

1. Wesley's theology is charismatic in its stress on God's grace in the life and experience of the church.
2. Wesley's understanding of the church and Christian experience can be described as charismatic because of the place of the Holy Spirit in his theology and because of his openness to the gifts of the Spirit.
3. Wesley's theology is charismatic in its emphasis on the church as community.

¹³¹ John Wesley, December 20, 1742, *Journals and Diaries II (1738-43)*, ed. W. Reginald Ward and Richard P. Heitzenrater, vol. 19 of *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1976), 306.

4. Wesley's theology is charismatic in its tension with institutional expressions of the church.¹³²

So what was Wesley's intention in all that he did? Was it to start a new church? A new denomination? I believe Wesley, much like Luther and Calvin desired to see the church reform. De Arteaga suggests, "Wesley intended Methodism to be a "society" of preachers and devout laypersons within Anglicanism as the earlier generations of prayer societies. He was careful to prohibit any band or class meeting during normal Anglican worship times. He urged his followers to attend regular Anglican worship services, and especially communion, as frequently as possible."¹³³

Throughout his ministry, John Wesley would have instances of what could be called manifestations of the Holy Spirit in his ministry. These include healing, holy laughter, miraculous healing as was seen above. In a sermon preached by Wesley on the Gifts (*charisms*), he argues that the reason many of the miraculous gifts ceased after the apostolic age was not that the Holy Spirit had stopped working, but that "the real cause of the loss was that the love of many, almost all the so-called Christians had grown cold."¹³⁴

A. A. and Mary Boddy

In the late nineteenth and early twentieth century there became a renewed interest in the person and power of the Holy Spirit, especially as the Azusa Street revival in Los

¹³² Snyder and Runyon, *The Divided Flame*, 55–64.

¹³³ De Arteaga, *Forgotten Power*, 172–173.

¹³⁴ John Wesley, *The Holy Spirit and Power*, ed. Clare Weakley (Alachua, FL: Bridge-Logos, 2003), 110.

Angeles began to make world news. News of the Welsh Revival began to spread as well and one of those attending the meetings with Evan Roberts leader of the Welsh Revival was A. A. Boddy.¹³⁵ In 1907, the English Pentecostal revival began in a small parish hall in All Saints Church, Monkwearmouth, Sunderland England, the father of the English revival was the parish priest A. A. Boddy.¹³⁶

Mary Boddy, spouse of Alexander Boddy had been healed herself in 1899 and began to exercise a ministry of healing herself alongside her husband.¹³⁷ One of the gifts that Mary ministered especially in was praying for men and women to be baptized in the Holy Spirit. One note of importance regarding Mary Boddy, she was the person to lay hands on one of the most prominent evangelists of the twentieth century Smith Wigglesworth while he was in Sunderland for a conference and asked to be filled with the Holy Spirit.¹³⁸

It is interesting to note that what A. A. Boddy and his wife Mary Boddy were attempting to do in the late nineteenth and early twentieth centuries, his step-great-grandfather had also attempted to do in his life as an Anglican priest who preached and believed the power of the Holy Spirit. His step-great grandfather was also known for having manifestations of the Holy Spirit in his meetings and is best known as the leader

¹³⁵ Gavin Wakefield, *Alexander Boddy: Pentecostal Anglican Pioneer*, Studies in Pentecostal and Charismatic Issues (Authentic Media/Paternoster, 2007), 76.

¹³⁶ Wakefield, *Alexander Boddy; Pentecostal Anglican Pioneer*, 1.

¹³⁷ Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander, eds. "Dictionary of Pentecostal and Charismatic Movements" (Grand Rapids, MI: Regency Reference Library, 1988), 91.

¹³⁸ Burgess, McGee and Alexander, eds. "Dictionary of Pentecostal and Charismatic Movements, 91

for what would become the Methodist church. A. A. Boddy's step-great-grandfather was John Wesley as can be seen in the Boddy family tree below.¹³⁹

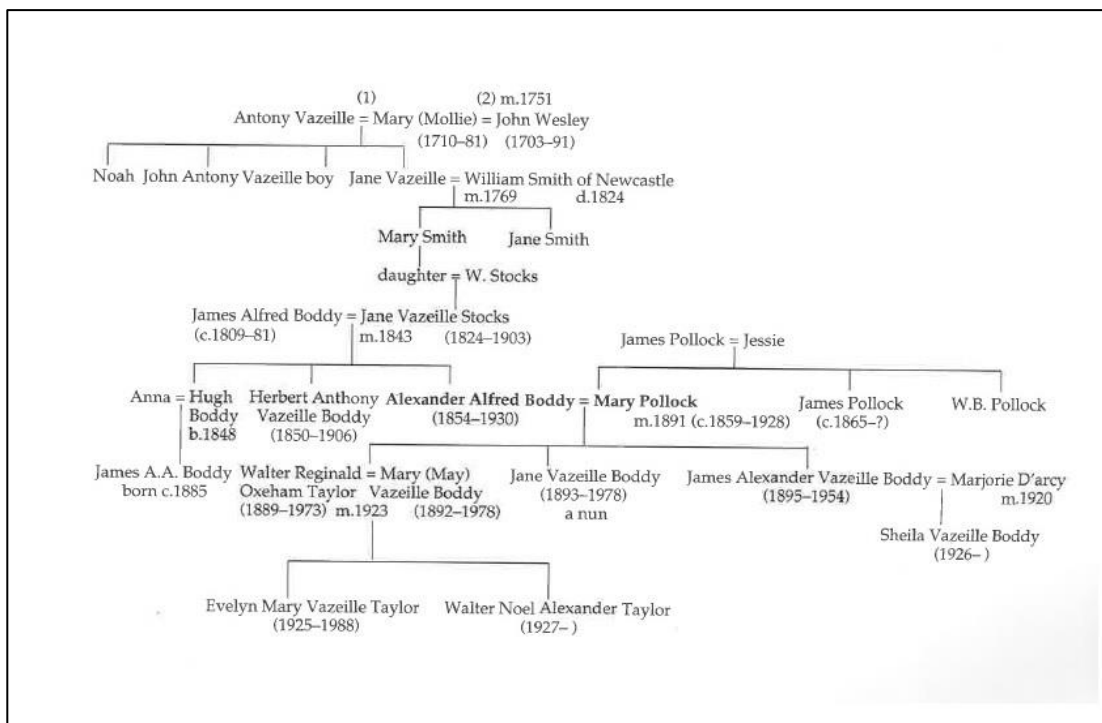


Figure 1. Family Tree of A. A. Boddy

However, as the late nineteenth and early twentieth century unfolded, there became a renewed sense of the ministry of healing and the gifts of the Holy Spirit. The Keswick Convention which found its origins in 1875 and founded by Anglicans, as well as other faith traditions, had an impact not only on the Welsh Revival but on the American Pentecostal land front as well.¹⁴⁰ One of the foundational teachings of the Keswick Movement was “a concern for personal holiness and spiritual power.”¹⁴¹

¹³⁹ Boddy Family Tree. In *Alexander Boddy Pentecostal Anglican Pioneer*. Compiled by Gavin Wakefield, Colorado Springs, CO: Authentic Media, 2007. 233.

¹⁴⁰ David Bundy, *Keswick: A Bibliographic Introduction to the Higher Life Movements* (Wilmore, KY: First Fruits Press, 2012), 9.

¹⁴¹ Edith L Blumhofer, “Alexander Boddy and the Rise of Pentecostalism in Great Britain,” *Pneuma* 8, no. 1 (1986): 31.

One of the Anglicans involved in the Keswick Convention was of course A. A. Boddy. Boddy offered limited leadership through three efforts: 1) annual Whitsuntide Conventions; 2) Confidence magazine and 3) the Pentecostal Missionary Union.¹⁴² Other influential Anglicans regarding the ministry of healing were the Rev. Percy Dearmer whose book *Body and Soul* is a dissertation into the ministry of healing and contains in its Appendix a “Form for the Unction of the sick and the Imposition of Hands.”¹⁴³ Dearmer says “At the present day, we have discovered that, whatever else may be true or false, this is at least certain – miracles do happen, and always have happened. We cannot yet, indeed, say this of all the miracles recorded in the N.T.; but we can say it of that class of miracles which far outnumber all the rest – the works of healing.”¹⁴⁴ Dearmer had an understanding of the ministry of healing and “saw sacramental rites of healing as part of the authentic tradition of the English church, and as part of a pastoral response to the needs of sick parishioners.”¹⁴⁵ Bates continues, “one of the beautiful, yet unsatisfactory aspects for Dearmer was the church’s neglect of the sacramental ministry of healing. He felt that a rise of laying on of hands with anointing was an integral part of the authentic English tradition, and must not be ceded to others through disuse.”¹⁴⁶ A contemporary of

¹⁴² Blumhofer. 34.

¹⁴³ Percy Dearmer, *Body and Soul: An Enquiry into the Effect of Religion upon Health, with a Description of Christian Works of Healing from the New Testament to the Present Day* (New York, NY: E. P. Dutton and Company, 1909), 414-421.

¹⁴⁴ Percy Dearmer, “Gifts of Healing,” *The Expository Times* 17, no. 8 (May 1906): 349.

¹⁴⁵ J. B. Bates, “Extremely Beautiful, but Eminently Unsatisfactory: Percy Dearmer and the Healing Rites of the Church, 1909-1928,” *Extremely Beautiful, but Eminently Unsatisfactory: Percy Dearmer and the Healing Rites of the Church, 1909-1928* 73 (2004): 198.

¹⁴⁶ Bates. 207.

Dearmer who also advocated the ministry of healing was the Rev. F. W. Puller who argued

“whether a revival of the apostolic and primitive Unction could not be wisely and advantageously taken in hand now. There stands in S. James’s Epistle, an epistle which we venerate as having God for it’s ultimate Author. The precept is perfectly clear. It bids the sick members of the Church to send for the presbyters exactly what they are to do when they reach the bedchamber of the sick man. There is no suggestion that the precept is of limited application only; that for example, it was intended to be in force for only a short period during which the *χαρισμα* of healing would be bestowed on the church and on certain of its members. The very fact that S. James’s injunction occurs in a series of precepts, of which all the remaining precepts are evidently intended to be of permanent validity, makes it probable that the *χαρισμα* of healing was to last on in the Church until our Lord’s return.”¹⁴⁷

Conclusion

At the outset of the Anglican tradition, through the *Bishop’s Book*, as well as Cranmer’s 1549 BCP it was evident that the ministry of healing and the unction of the church was meant and understood to be for healing and not to be confused with extreme unction at the time of death. Through a reformed view and critique of the prayer book by Bucer and others, this ministry was lost in the church in large part until the 1920’s when the liturgy reappeared as a liturgy of healing not as of preparation for death.

In the Anglican tradition, there is a need for a resurgence of this ministry, as well as all the ministries of the Holy Spirit identified by Paul to become active in the worship context of the worship so that healing and the ministry of the Holy Spirit is not relegated to a “back room” mentality, but should be commonplace in the liturgical life of the

¹⁴⁷ F. W. Puller, *The Anointing of the Sick in Scripture and Tradition with Some Considerations on the Numbering of the Sacraments* (London : Society For Promoting Christian Knowledge, 1904), 299–300.

congregation and should be seen and held up as not an alternative, but a standard for worship and ministry in the church.

I am sure Dearmer, Puller, and others would argue the same fact. Even contemporary theologians agree that this power should be commonplace. J. I. Packer the noted Anglican theologian says “It is clear from the New Testament that the power of God is meant to accompany the gospel, and to find expression through its messengers and in the lives of those to whom the message comes.”¹⁴⁸ In light of this statement, Packer identifies five components concerning the manifestations of God’s power today in the life of the believer:

- 1) It is right to bring the supernatural into prominence and to raise Christians’ expectations with regard to it.
- 2) It is right to aspire to use one’s God-given gifts in powerful and useful ministry.
- 3) It is right to want to be a channel of divine power into other people’s lives at their points of need.
- 4) It is right to want to see God’s power manifested in a way that has a significant evangelistic effect.
- 5) It is right to want to be divinely empowered for righteousness, for moral victories, for deliverance from bad habits, and for pleasing God.¹⁴⁹

¹⁴⁸ J. I. Packer, “The Empowered Christian Life,” in *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?*, ed. Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 207.

¹⁴⁹ Packer, “The Empowered Christian Life”. 211–214.

Like Dearmer, Puller, even Calvin and Luther, the power of God at work in our lives will be the basis and the foundation for allowing us to be vessels of God's power to impact the world with his presence, his healing, his power and ultimately change the world to see the glory of God. In this same vein, it is my desire to develop a DMin. project that will incorporate and assist men, women, leaders, and pastors within the Anglican tradition to flow into this area of healing and the power of God to bring change to their world and their community.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Foundations are important in all contexts. They are however extremely important when establishing any model for ministry. For the project at hand, developing an Anglican School of Ministry, we have laid out a solid Biblical and Historical Foundation and now must lay out a proper Theological foundation for this ministry.

In this paper, a theological foundation will be developed for the project at hand. The basis for this theology of the Holy Spirit or pneumatology involved in this aspect of ministry will be developed through an examination of six possible aspects of theological studies. Some will be historic, others will be contemporary.

The first aspect of theology that will be examined in developing the foundational aspect of the needed pneumatology will be to examine the area of Patristic Theology. This includes briefly examining the early church fathers, including their understanding of the Holy Spirit. This survey will include looking at their understanding of who the Holy Spirit was as well as their understanding of the *charisms* of the Holy Spirit at work in their context and what that means for a contemporary pneumatology of these *charisms* of the Holy Spirit. This will also examine apostolic Christianity and the foundation it lays for Anglicans as well as the future of the church.

The second aspect of pneumatology that will be examined will be that of the church in the medieval period. This will include briefly looking at the basis of most

Christian theology and especially look at pneumatology in the understanding of theologians prior to the reformation. This includes one of the major theologians of Christian faith and doctrine Thomas Aquinas, as well as mystics of the fourteenth and fifteenth century.

The focus will then turn to look at pneumatology through the eyes of the major theologians of the German and English Reformations. This survey will include theologians such as Calvin, Luther, and will end with an examination of the theology of the Anglican tradition in light of contemporary theologies that correspond to Anglican ideologies and believes.

The Anglican theology will look at the work of Thomas Cranmer, his development of the theology of the Book of Common Prayer.

Patristic Theology

When an examination of Patristic Theology is made, there are parameters as to dating that should be first defined. Most have suggested that this period of our theological review should be focused on the end of the Apostolic Era with the death of the last Apostle in approximately 100 A.D. until the middle ages around 451 A.D.¹ There are many important theologians that worked and developed theological thought in this era including Justin Martyr, Athanasius, Irenaeus, Clement, and Basil the Great and others too numerous to list in this brief review.

¹ “What Are the Patristics, and Why Should We Study Them?,” accessed November 27, 2016, <https://www.monergism.com/thethreshold/articles/onsite/qna/patristics.html>.

One of the leading theologians during this time was Basil of Caesarea (329-379). He is known as one of the Cappadocian Fathers along with his brother Gregory of Nysia (330-395).² Basil caused a great stir at the Church of Cappadocia for utilizing different liturgical formularies. There were many who criticized Basil thus prompting him to write his book *On the Holy Spirit*.³

The liturgical changes that Basil incorporated into the worship met with strong opposition. However, along with his work and the work that was done with Gregory of Nazianzus (329-89) and Gregory of Nyssa, an emphasis began to be developed that the Holy Spirit was of the same nature or same being with God the Father and the Son.⁴ Basil was also instrumental in reinforcing the idea that the Holy Spirit is not a something, but a someone.⁵

Justyn Martyr (100-165), identified the fact that these *charisms* coming from God to the church in his day, when he wrote the following statement

Therefore, just as God did not inflict His anger on account of those seven thousand men, even so He has now neither yet inflicted judgment, nor does inflict it, knowing that daily some [of you] are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God."⁶

² Anthony C. Thiselton, *The Holy Spirit - In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2013), 214.

³ Joost van Rossum, "The Experience Of The Holy Spirit in Greet Patristic and Byzantine Theology," *Communio viatorum* 53, no. 3 (2011): 25.

⁴ Thiselton, *The Holy Spirit in Biblical Teaching*, 214.

⁵ Rossum, "The Experience Of The Holy Spirit in Greet Patristic and Byzantine Theology," 26.

⁶ "Saint Justin Martyr: Dialogue with Trypho (Roberts-Donaldson)," accessed November 27, 2016, <http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html>.

Even in this period of history, while major theology was being developed we begin to see small areas of the faith that were beginning to move away from the gifts of the Spirit being present, much to the detriment of the church.

Some of the detractors of the movement of the Holy Spirit and the *charisms* of the Holy Spirit that so many in this period were open to including the Montanists and the Desert Fathers and asceticism.⁷ This thought does not include the Arians who refused to “state that the Holy Spirit is equal in presence to the Father and the Son, but rather regarded the Holy Spirit as inferior to both the Father and the Son.”⁸ But regardless, the major theologians of this period recognized that the Holy Spirit and the *charisms* of the Holy Spirit were proper.

Rossum interprets Basil’s writings and makes this statement

“I want to stress this notion of the Holy Spirit as a Person, for it is essential in Cappadocian theology. The encounter of people and God in a *personal* encounter, that is an encounter with the Persons of the Holy Trinity. The “Paraclete” does not reveal His own Person or Hypostasis but His proper role consists in showing Himself the Image of the Invisible.”⁹

So, in the idea of the theologians of the Patristic era, the Holy Spirit, and his gifts were both at the center of the church. It has been suggested that believers who have been involved in the Charismatic Renewal in the mainline denominational structures are bringing to the understanding of the Holy Spirit and the fact that the *charisms* of the Holy

⁷ William DeArteaga, *Quenching the Spirit Discover the REAL Spirit Behind the Charismatic Controversy*, Second. (Lake Mary, FL: Charisma House, 1996), 63–68.

⁸ Rossum, “The Experience Of The Holy Spirit in Greet Patristic and Byzantine Theology,” 25.

⁹ Rossum. “The Experience of the Holy Spirit.”, 27.

Spirit were active in the early church and did not end with the apostolic age, but has been present through the church.¹⁰

Some in the last several hundred years have advocated for a view of the *charisms* of the Holy Spirit in the church ceasing. In many cases, there is a point toward the end of the apostolic age with the death of the last apostle at that point many others suggest otherwise. One author writes,

“Although the charismatic element was not always prominent in the witness of the church in subsequent times, it never totally disappeared. Least of all, were the spiritual gifts prohibited or considered belonging only to the apostolic age. We have ample evidence in the writings of the church Fathers that not only were they affirmed and reaffirmed over and over again, but whenever they waned in the church the Fathers had only regret and they lamented it.”¹¹

It is apparent from many sources of the Early Church fathers, that the *charisms* remain in operation. This was especially true in regards to the gift of prophecy. This gift appears the most frequently in the writings of the Western Fathers.¹² This gift writes Thiselton, “Before the rise of Pentecostalism and the Charismatic Movement, from Aquinas onwards, through the Reformers to the modern era, prophecy was not restricted to the spontaneous utterance, but included what might emerge through rational reflection and long, sustained, openness to the Holy Spirit.”¹³

One author makes a valid point regarding the *charisms* of the Holy Spirit in both the Patristic era, but throughout the church even until today, he writes “if we were to

¹⁰ Eusebius A Stephanou, “Charismata in the Early Church Fathers,” *The Greek Orthodox Theological Review* 21, no. 2 (1976): 125.

¹¹ Stephanou, “Charismata” p. 125

¹² Anthony C Thiselton, “The Holy Spirit in the Latin Fathers with Special Reference to Their Use of 1 Corinthians 12 and This Chapter in Modern Scholarship,” *Communio viatorum* 53, no. 3 (2011): 13.

¹³ Thiselton, “The Holy Spirit in the Latin Fathers”. 15.

believe that Pentecostal power left the church after the apostolic age, then we would logically be compelled to have serious reservations about the inspiration and authority of all the books of the New Testament. Certainly, a church devoid of Pentecostal, Holy Spirit power, would not be capable of distinguishing correctly the inspired books from other Christian writings that were circulating in the church (many of which were held in high esteem).”¹⁴ He makes the point that the New Testament was determined by these church Fathers and that they recognized the power of the Holy Spirit in their daily and corporate lives.

Stephanou closes his work with these words,

“after acquainting ourselves with the related patristic texts on the charismata, we can safely conclude that it is the general consensus of the Fathers that God intended his Church to be built up, his saints perfected and the work of the ministry discharged chiefly by means of the charismata of the Holy Spirit. The faithful were at the same time prepared to discern the counterfeit gifts from the genuine ones. They proved ever vigilant about cautioning the people of God in the event of spurious, charismatic workings.”¹⁵

So, it was the understanding of the early church fathers, that the *charisms* of the Holy Spirit were to be operative in the church and in their daily lives.

Tied to the early church fathers is the issue of apostolic authority and identification of that in context with both the practice of apostolic succession which by definition is, “Apostolic succession is the line of bishops stretching back to the apostles. All over the world, all Catholic bishops are part of a lineage that goes back to the time of the apostles, something that is impossible in Protestant denominations (most of which do

¹⁴ Stephanou, “Charismata in the Early Church Fathers,” 127.

¹⁵ Stephanou, “Charismata in the Early Church Fathers,” 146.

not even claim to have bishops).”¹⁶ Another term for defining apostolic faith is “pneumatic apostolicity.”¹⁷ This type of apostolic authority understands “the apostolic nature of the Church is to be bound up in the ongoing work of the Holy Spirit. Thus regarded, apostleship is a charisma of the spirit that it is as much a part of today’s church as it was in the first century.”¹⁸

Conniry goes on to suggest four marks of apostolicity for churches in the current theological context,

- 1) Relevance – Apostolic Christianity possesses both the ability to see itself in relationship to its own age and the commitment to adapt the timeless message of Christ to the specific needs obtaining in that age.
- 2) Regeneracy – The apostolic Church is composed only of regenerate believers.
- 3) Charismata – The apostolic Church is a pneumatic community, manifestly gifted by the Holy Spirit. As a believers’ Church, it is both sanctified and empowered by the life-giving spirit of Scripture. Through the guidance and gifting of the Spirit, the apostolic community achieves a sense of united diversity as it adapts the changeless message of Christ to the specific needs obtaining in its own time.
- 4) Mission – The eschatological worldview of the apostolic church provides both the rationale for its self-understanding in relationship to the world of Scripture and the impetus for its missionary endeavors in relationship to the present.¹⁹

Part of the project being developed on top of this theological foundation paper is an Anglican School of Ministry that understands the importance of both what is found in the Patristic era as well as in the understanding of Apostolic Succession. While Apostolic Succession is not unique to the Roman Catholic church as it is held to and believed in

¹⁶ “Apostolic Succession | Catholic Answers,” accessed November 27, 2016, <http://www.catholic.com/tracts/apostolic-succession>.

¹⁷ C. J. Conniry, “Identifying Apostolic Christianity : A Synthesis of Viewpoints,” *Journal of the Evangelical Theological Society* 37, no. 2 (1994): 259-261.

¹⁸ Conniry, 247.

¹⁹ Conniry, “Identifying Apostolic Christianity,” 259–261.

Anglican traditions, it is important to understand in the Anglican context that this line of authority and sacramental theology is important in developing a proper theological construct in developing the proposed project.

Medieval Aspects of Pneumatology

Thomas Aquinas

As we move from the Patristic era into the Medieval period of theology, covering from approximately the early 500s to the early 1500s. There were many influential men and women during this period of church history that influenced our thinking on multiple issues of the church, but probably no one had the effect that Thomas Aquinas (1225-74) did. Probably his best-known work was his *Summa Theologiae*. This treatise was “his major achievement: an encyclopedic study of theology.”²⁰

When writing about the *charisms* of the Holy Spirit and whether they were applicable to the church, Aquinas writes,

“As stated above (Question [177], Article [1]), the Holy Ghost provides sufficiently for the Church in matters profitable unto salvation, to which purpose the gratuitous graces are directed. Now just as the knowledge which a man receives from God needs to be brought to the knowledge of others through the gift of tongues and the grace of the word, so too the word uttered needs to be confirmed in order that it be rendered credible. This is done by the working of miracles, according to Mk. 16:20, “And confirming the word with signs that followed”: and reasonably so. For it is natural to man to arrive at the intelligible truth through its sensible effects. Wherefore just as man led by his natural reason is able to arrive at some knowledge of God through His natural effects, so is he brought to a certain degree of supernatural knowledge of the objects of faith by certain supernatural effects which are called miracles. Therefore, the working of miracles belongs to a gratuitous grace.”²¹

²⁰ Thiselton, *The Holy Spirit in Biblical Teaching*, 243.

²¹ “Summa Theologica,” accessed November 27, 2016, <http://dhsprory.org/thomas/summa/SS/SS178.html#SSQ178OUTP1>.

Aquinas lays a foundation that we can build upon regarding the *charisms* of the Holy Spirit where he understands that what is preached in worship services, should be confirmed by the working of miracles, signs, and wonders. Then Aquinas in this section goes into looking at specific *charisms* of the Holy Spirit, regarding the gift of prophecy, he writes these words,

Just as prophecy extends to whatever can be known supernaturally, so the working of miracles extends to all things that can be done supernaturally; the cause whereof is the divine omnipotence which cannot be communicated to any creature. Hence it is impossible for the principle of working miracles to be a quality abiding as a habit in the soul. On the other hand, just as the prophet's mind is moved by divine inspiration to know something supernaturally, so too is it possible for the mind of the miracle worker to be moved to do something resulting in the miraculous effect which God causes by His power. Sometimes this takes place after prayer, as when Peter raised to life the dead Tabitha (Acts 9:40): sometimes without any previous prayer being expressed, as when Peter by upbraiding the lying Ananias and Sapphira delivered them to death (Acts 5:4,9). Hence Gregory says (Dial. ii, 30) that "the saints work miracles, sometimes by authority, sometimes by prayer." In either case, however, God is the principal worker, for He uses instrumentally either man's inward movement, or his speech, or some outward action, or again the bodily contact of even a dead body. Thus, when Josue had said as though authoritatively (Josue 10:12): "Move not, O sun, toward Gabaon," it is said afterwards (Josue 10:14): "There was not before or after so long a day, the Lord obeying the voice of a man."²²

Again, there is a clear understanding of the gifts being operative in the church, however one note that must be made is that "these long sections on virtues and gifts should not obscure the main thrust: the Holy Spirit, as in Augustine, is the bond of love between God the Father, God the Son and this sets the pattern for *amicitia*, "bonding" which more but not less than friendship. To Aquinas this also implies the Personhood of the Holy Spirit; as a Person, he is one of the three Persons of the Holy Trinity."²³

²²Summa Theologica, Question 178.

²³ Thiselton, *The Holy Spirit in Biblical Teaching*, 246–247.

Before we depart from a brief view of Aquinas and his thoughts on the *charisms* of the Holy Spirit, he mentions two additional gifts, the gift of healing and the working of miracles when he writes,

The "grace of healing" is mentioned separately, because by its means a benefit, namely bodily health, is conferred on man in addition to the common benefit bestowed in all miracles, namely the bringing of men to the knowledge of God. The working of miracles is ascribed to faith for two reasons. First, because it is directed to the confirmation of faith, secondly, because it proceeds from God's omnipotence on which faith relies. Nevertheless, just as besides the grace of faith, the grace of the word is necessary that people may be instructed in the faith, so too is the grace of miracles necessary that people may be confirmed in their faith.²⁴

So, for Aquinas, who still influences much of the theology of not only Roman Catholic doctrine and theology, but for many other denominations as well, the *charisms* of the Holy Spirit should remain at work and in the ministry of the church. Could it be that part of the theology put forth by Aquinas could later be termed "baptism in the Spirit?" Theologian F. A. Sullivan "follows Aquinas in speaking of the knowledge of God in the soul 'breaking out in a more ardent love', while denying that this is a breaking out of a 'total gift of the spirit' given in initiation. He admits this means that the 'baptism in the Spirit' is not a once-in-a-lifetime event and that God can give us new powerful gifts of his Spirit to move us into ever new states of grace."²⁵

²⁴ Summa Theologica, Question 178.

²⁵ Francis A. Sullivan, *Charisms and Charismatic Renewal: A Biblical and Theological Study* (Wipf and Stock Publishers, 2004), 69–75.

Catherine of Siena and Julian of Norwich

Before shifting the focus to another era in the history of the church, there are two more influential “theologians” that should be briefly examined in this Medieval period relating to thoughts on the Holy Spirit: Catherine of Siena and Julian of Norwich.

While most in church history would view these women as mystics, Thiselton suggests that they are important to theology as well.²⁶

Catherine of Siena (1347-1380) was in many ways and in contrast to women of today, a remarkable woman. At the age of seven she consecrated her virginity to Christ, at the age of 16 she took the habit of the Dominican Tertiaries and at the age of 21 had a mystical experience with Christ and believed that she had been spiritually wed to him. In 1370 she wrote her Dialogue, which today is considered still one of the Italian classics. There is a suggestion that her written Dialogue is the mystical counterpart in prose of Dante’s “Divina Commedia.”²⁷

Catherine throughout her writings used metaphors, pictures, and images to portray her life with God. She adopted the metaphor of “bridge” as the way to heaven.²⁸ She writes this in regards to the bridge (Jesus) and the Holy Spirit,

“When MY only-begotten Son returned to me, forty days after the resurrection, this Bridge, namely Himself, arose from the earth, that is, from among the conversation of men, and ascended into Heaven by virtue of the Divine Nature and sat at the right hand of Me, the Eternal Father, as the angels said, on the day of the Ascension to the disciples, standing like dead men, their hearts lifted on

²⁶ Thiselton, *The Holy Spirit in Biblical Teaching*, 247.

²⁷ “Catholic Encyclopedia: St. Catherine of Siena,” accessed November 28, 2016, <http://www.newadvent.org/cathen/03447a.htm>.

²⁸ Thiselton, *The Holy Spirit in Biblical Teaching*.

high, and ascended into Heaven with the wisdom of My Son – ‘*Do not stand here any longer, for He is seated at the right hand of the Father!*’ When He, then, had thus ascended on high and returned to Me the Father, I sent the Master, that is the Holy Spirit who came to you with My power and the wisdom of My Son, and with his own clemency which is the essence of the Holy Spirit. He is one thing with Me, the Father, and with My Son. And he built up the road of the doctrine which My Truth had left in the world. Thus, though the bodily presence of My Son left you, His doctrine remained and the virtue of the stones founded upon this doctrine, which is the way made for you by this Bridge.”²⁹

In regards to the experience that Catherine had in her encounter with God which formed the basis of her *Dialog*, Thiselton suggests that “we may simply speculate whether her “mystical death” was comparable with the experience of “being slain in the Spirit” in the “Third Wave” of the Renewal Movement; or, more specifically, in the “Toronto Blessing.”³⁰ Like others in the medieval period, Catherine in her *Dialog* talks about tears in connection with the Holy Spirit and his infilling. She writes, “Thus the soul having arrived at tasting the fire of My divine charity, and having passed from this life in a state of love towards Me and her neighbor, having further possessed that unitive love which caused her tears to fall, does not cease to offer Me her blessed desires, tearful indeed, though without pain or physical weeping, for physical tears have evaporated in the furnace, becoming tears of fire of the Holy Spirit.”³¹

Much like Catherine, Julian of Norwich (1342 – 1416) devoted her life to Christ living in a small room near the church of St. Julian in Norwich and that is where her

²⁹ Catherine of Siena, *Dialog of Catherine of Siena*, 52.
<http://www.ccel.org/ccel/catherine/dialog/dialog.html> accessed November 27, 2016.

³⁰ Thiselton, *The Holy Spirit in Biblical Teaching*, 248.

³¹ Catherine of Siena, *Dialog of Catherine of Siena*, 120.

name is taken from, though there is no knowledge of her real name.³² Much like Catherine of Siena's *Dialog*, Julian is known for her writings *Revelations of Divine Love* or *Showings* and are based on sixteen visions she received on May 8th, 1373.³³ There are two versions of her writings, one written shortly after her visions and one that was completed 20 years later and includes more of the meditations of what she was shown, the latter is a longer version.³⁴ One of the sayings of Julian that has struck me for many years is "All shall be well and all shall be well and all manner of thing shall be well."³⁵

Much like Catherine as well in her experiences of the Holy Spirit, could Julian herself or others that she counseled have experienced manifestations of the Holy Spirit such as was described by Thiselton in regards to Catherine. There is a high probability that those things did occur in the life of Julian. She was known to counsel and is often associated with Margery Kempe. Thiselton notes, "Margery Kempe also experienced mystical visions, but they were sometimes accompanied by outbursts of emotion and tears, which Julian assured her were a sign of the Holy Spirit."³⁶

While Catherine and Julian contribute to our understanding of the Holy Spirit how do they correlate to theology being more mystical in nature? Mary McDermott Shideler suggests that there is a correlation between Theologian and Mystic. She writes,

³² "About Julian of Norwich | The Julian Centre," accessed November 28, 2016, <http://juliancentre.org/about/about-julian-of-norwich.html>.

³³ "About Julian of Norwich, The Julian Centre"

³⁴ "About Julian of Norwich, The Julian Centre"

³⁵ "Julian of Norwich Quotes (Author of Revelations of Divine Love)," accessed November 28, 2016, https://www.goodreads.com/author/quotes/156980.Julian_of_Norwich.

³⁶ Thiselton, *The Holy Spirit in Biblical Teaching*, 250.

Theologians examine the concept of God, mystics claim to have seen God. Certainly, there are theologians who are also mystics, and mystics who are theologically minded, but also a great many mystics strenuously resist theological formulation of what they know and are doing, and relatively few theologians reveal in their technical writings their roots in the life of the spirit. That mysticism and theology can be united is attested by those persons who are competent in both practices. That such a union is difficult is evidenced by the frequency with which theologians and mystics find themselves at odds, even when (like Thomas Aquinas) they are the same person.³⁷

So, while Catherine and Julian did not realize it, their works are major contributions for us in developing a solid theology for a school for ministry because it incorporates the element of mystery which has been examined in previous chapters. The mystical aspect of their work, as well as other men and women throughout the church, plays a vital role in our work as well.

Could the examples of Catherine and Julian be an example for us in our context of ministry? Are there people who are desirous to possibly have some of the same encounters of and with God that these women had? In our contexts of ministry, it would be safe to say that there are those who would desire to have these types of mystical encounters.

William Paulson, affirms that in his work as Professor of Religion he is encountering young men and women who are on a search for something. He indicates that his students are asking the question “How does one experience the presence and the reality of God in human life?”³⁸ He suggests that what they are looking for and have an interest in “of course is mysticism. They want a direct experience of transcendent reality.

³⁷ Mary McDermott Shideler, “Mystic and the Theologian,” *Theology Today* 32, no. 3 (October 1975): 252.

³⁸ William O Paulson, “Mystical Vision in Christian History,” *Lexington Theological Quarterly* 13, no. 4 (October 1978): 106.

They want to rise above the normal level of consciousness and see that which is ultimate.”³⁹

While there were many other men and women who influenced theology in the Medieval period Aquinas, Catherine and Julian stand out as prominent contributors to theological concerns of the Holy Spirit. Additionally, their experiences aid us in looking at manifestations of the Holy Spirit and his *charisms* in the theological landscape of the church. Their stories are a vital part of the history of the church both in the day they lived but for us today as well.

Pneumatology of the Reformation and the Reformers

As the transition from the Medieval period to the period of the Reformation began, many important men came on the scene to help correct errors that they perceived were held and taught by the Roman Catholic church. Most of the Protestant denominations can trace their heritage back to portions of the Reformation and the men who lead this period in the history of the church. In this review, we will briefly examine the pneumatology and teaching of some of these major reformers especially as it regards the aspect of the *charisms* of the Holy Spirit and their expression in the life of the church. We will end this section with a review especially of an Anglican understanding of this topic since the Church of England was birthed in this era of church history.

We, of course, look at the most obvious of the reformers first the man with which the Reformation began – Martin Luther (1483-1546) who began a new era of the church

³⁹ Paulson, 106.

with the nailing of his 95 Theses on the door of the church at Wittenberg. While he addressed issues that existed in the Roman church at the time, it also brought about a new understanding of the Holy Spirit in the life of the church. At this point “many of the medieval monks and mystics saw the Holy Spirit as especially close to those who had climbed the ladder of perfection.”⁴⁰ James Atkinson, however, writes, “Luther was far in advance of Tauler and the monks.... Here was the beginning of ideas which emptied the monasteries and convents of monks and nuns and set them seeking normal Christian employment.”⁴¹ In other words, the Holy Spirit was now available to normal everyday Christians.

One of Luther’s main points that ultimately became one of the five Solas of the reformation (*Sola Scriptura, Sola Fide, Sola Gratia, Sola Christus and Sola Deo Gloria*)⁴² was the doctrine of Justification by Faith (*Sola Fide*). In examining Luther’s theology of the *charisms* and especially healing, Bakken says, “The commonly held forensic doctrine of justification by faith as articulated by Melanchthon is a one-sided understanding of Luther who writes of the real presence of God in Christ and the Holy Spirit in the believer.”⁴³ For Luther “there is no justification by faith without the Holy

⁴⁰ Thiselton, *The Holy Spirit in Biblical Teaching*, 255.

⁴¹ James Atkinson, *Martin Luther and the Birth of Protestantism* (London: Penguin, 1968), 86.

⁴² “Five Points from the Past That Should Matter to You,” *Christianity.Com*, accessed November 28, 2016, <http://www.christianity.com/church/church-history/the-five-solas-of-the-protestant-reformation.html>.

⁴³ Kenneth L Bakken, “Holy Spirit and Theosis: Toward a Lutheran Theology of Healing,” *St Vladimir’s Theological Quarterly* 38, no. 4 (1994): 409.

Spirit. Justifying faith is itself the experience that the love of God has been poured into our hearts ‘through the Holy Spirit’ (Romans 5:5).”⁴⁴

But what was Luther’s stance on the *charisms* of the Holy Spirit, especially the ministry of healing? One author suggests that not only was Luther one who spoke in tongues but that he was equipped with all the spiritual gifts.⁴⁵ Luther’s commentaries have widely been used in multiple instances to help foster the doctrine of cessationism (the belief that the miraculous stopped), however, Bakken suggests that this may not have been Luther’s theology. He says “For Luther, the love of God in Christ comes through the freedom of the Holy Spirit. It is grace, and its truth must be preached and received in faith”⁴⁶

Was it possible that Luther, even though he encountered those he called fanatics in his time was one who was versed in the *charisms* of the Holy Spirit as found in 1 Corinthians 12? There is documented evidence of Luther having been used in the *charism* or gift of healing. Gordon says, “The testimony of Luther’s prayers for the healing of the body are among the strongest of any on record in modern times. He has been quoted, indeed, as disparaging miracles.”⁴⁷ One author suggests further, “it is not unreasonable to suppose that Luther, in his role as an apostle of Protestantism, may have privately enjoyed a Pentecostal experience. Certainly, the terminology used here relating

⁴⁴ Bakken. "Holy Spirit and Theosis," 410.

⁴⁵ “The Ministry of the Holy Spirit in Church History, 1550 to 1900 A.D. (Part 2),” accessed January 26, 2016, http://enrichmentjournal.ag.org/201103/201103_000_Holy_Sp.cfm.

⁴⁶ Bakken, “Holy Spirit and Theosis,” 412.

⁴⁷ Jonathan L. Graf, *Healing: The Three Great Classics on Divine Healing* (Camp Hill, PA: Christian Publications, Inc, 1992), 177.

to *tongues, interpreter of tongues, prophet*, etc. does suggest that the tongues experience was not unknown to Luther's biographers and perhaps even to Luther himself."⁴⁸ Against this backdrop, Gordon gives this scenario of Luther's ministry of healing,

Like the other reformers – Like Huss and Latimer, for example, he revolted violently from the impudent Romish miracles which in his day put forth their claims on every side. The frequently led him to speak in very contemptuous terms of modern signs and wonder-working. And it is not strange that some, lighting on these utterances, should have concluded that he denied all supernatural interventions in modern times. But if we turn from Luther the controversialist to Luther the pastor, we find a man who believed and spoke with all the vehemence of his Saxon heart on the side of present miracles. 'How often has it happened and still does,' he says, 'that devils have been drive out in the name of Christ, also by calling on his name and prayer that the sick have been healed?' And he suited his action to his words on this point; for when they brought him a girl saying that she was possessed with a devil Luther laid his hand on her head, appealed to the Lord's promise: 'He that believeth on me the works I do shall he do also, and greater works than these shall he do,' and then prayed to God with the rest of the ministers of the Church, that, for Christ's sake he would cast the devil out of this girl. Perfect recovery is recorded in this instance as well as in several others where he prayed for the sick.⁴⁹

De Arteaga notes that Luther "was the first of the Reformers to resurrect Augustine's cessationist theory."⁵⁰ However, it was John Calvin (1509-1564) the great systematic theologian and Protestant leader of Geneva, Switzerland who converted cessationism from a debatable theory into a basic doctrine as Kelsey suggests.⁵¹

We now turn our attention to that theologian John Calvin and his view of the *charisms* of the Holy Spirit. Calvin's view on the "charismata is rendered difficult because he does not treat this issue in detail in his *Institutes of the Christian Religion*.

⁴⁸ "The Ministry of the Holy Spirit in Church History, 1550 to 1900 A.D. (Part 2)."

⁴⁹ Graf, *Healing*, 177.

⁵⁰ De Arteaga, *Quenching the Spirit*, 84.

⁵¹ Kelsey, *Healing*, 220–223.

Furthermore, his method of addressing the charismata is far more complex, for he does not describe the matter comprehensively.”⁵² Many who hold to the cessationist viewpoint of doctrine tie their theology to the commentaries the Calvin wrote. If those who hold this viewpoint only look at Calvin’s commentaries and his most major work does not include any portion of this theological doctrine then how can a solid doctrine be developed from his writings? Could it be that between the writing of the *Institutes* and his commentaries that Calvin may have changed his theological perspective?

That is not certain and there is no historical evidence that we can be directed to in order to prove that. However, it is noted that “Calvin lays much emphasis on the Christological nature of the charismata, his views on the source of the charismata can be viewed as nothing but Trinitarian in nature.”⁵³ In his commentaries, Calvin used the word “charismata” as a plural form of the word “charisma” meaning “gifts of grace”.⁵⁴ Mashau also notes that he used the word *charismata* to mean the same as spiritual gifts, a term he used more frequently than the technical term ‘charismata’; so he has merged the two terms and uses them interchangeably.⁵⁵

Calvin, however, has been noted to have developed a theology of the *charismata* of and their operation in the church. Mashau indicates that Calvin points out that “God endowed the church with the charismata for the authentication of the ministry of the

⁵² Mashau, “John Calvin’s Theology of the Charismata: Its Influence on the Reformed Confessions and Its Implications for the Church’s Mission,” 87.

⁵³ Mashau, “John Calvin’s Theology of the Charismata: Its Influence on the Reformed Confessions and Its Implications for the Church’s Mission.” 87

⁵⁴ Mashau. 88.

⁵⁵ Mashau. 87.

apostles. In the preface of the *Institutes*, Calvin states that the signs that followed the preaching of the apostles were intended to authenticate the preaching as recorded in Mark 16:20.”⁵⁶ While Calvin indicated that he believed that the signs were strictly for the apostles, he did engage with Mark 16, which as was noted earlier in this work is a basis for the continuance of the *charisms* of the Holy Spirit in the church.

While there are many pastors and theologians who connect Calvin and the development of the theological basis for cessationism, there is no definite proof, especially in his major works that this was his experience or viewpoint. As was noted previously Calvin, much like Luther took notice with the Roman church that expected that the theology of the Reformers would be supported by miracles. For some time both Luther and Calvin were charged with developing a theology of the *charisms* of the Holy Spirit, and in some instances their comments were taken to imply that the *charisms* of the Holy Spirit ended, however there are instances that a cessationist view may not be the view of what their actual personal experience contained.

Anglican Pneumatology and Theology

Thus far an examination has been made of two vital areas of pneumatology and the emphasis that those periods of theology were important for the church; that being Patristic and Medieval Theology. Now an examination must be made of the importance of pneumatology in the Anglican tradition.

⁵⁶ Mashau, 89.

Much like Hooker's three-legged stool previously discussed, the theology of the *charisms* of the Holy Spirit must be looked at through three dimensions. First is the theology of the founding documents and theology of Thomas Cranmer (1489-1556) which laid the basis for Anglican pneumatology, then view these *charisms* through the lens of Sacramental and Liturgical theological constructs.

As previously outlined in the historical section of this project, it is noted that in 1537 the Bishop's Book was formulated to be used by Bishops of the church under Henry the VIII after his separation of the Church of England from the Roman Church. Thomas Cranmer, was then the Archbishop of Canterbury and a trusted theologian who is best known for developing and writing the first edition of the Book of Common Prayer (BCP) in 1549, forms of which are still in use in Anglican and Episcopal churches the world over, though it has gone through many revisions including a major change in 1552.

It was noted earlier, that Thomas Cranmer had included in this first edition of the BCP a liturgy for healing that was replaced in the revised BCP of 1552 after editing by Martin Bucer, a German theologian who had trained under Calvin arrived in England and assisted Cranmer in redacting the liturgy of healing out of the BCP and replacing it with the right of extreme unction to prepare parishioners for death not for healing in the present.

For many in the Anglican tradition, there has been an adoption of the doctrine of cessationism and the end of the *charisms* of the Holy Spirit in operation in the church. However, the formulary documents, the theology of Thomas Cranmer and the history of the Anglican tradition does not support this adaptation nor the theological point of view for Anglicanism. In many cases, those who have adopted the former view become

modern day Pharisees and “exaggerates the truths of consensus orthodoxy to oppose any new work of the Holy Spirit. Ultimately then a Pharisee opposes the work of God from within the church.”⁵⁷

Keener echoes this sentiment when he writes

But the hard cessationist makes a still stranger claim; he or she excludes something that *is* in the Bible (such as prophecy throughout biblical history and the biblical command to pursue it in 1 Cor 14:1, 39), without any evidence that it was supposed to stop. The basis for this is not Scripture but a theological inference about Scripture. Ironically, this is a postbiblical doctrine – the very thing that hard cessationists claim most to fear from allowing postbiblical prophecies!⁵⁸

Cranmer, who shaped much of the theology of Anglicanism believed in the power of the Holy Spirit and the gifts of the Spirit, but that thought did not end with Cranmer. It is still being wrestled with even by Archbishops and the Lambeth Conference held every 10 years at Lambeth Palace. The 1908 Lambeth Conference appointed a committee to look at this very subject especially the ministry of healing. The result was,

It admitted that the growing interest in spiritual and mental healing could be the result of the Church’s *neglect* to proclaim the full meaning of the Incarnation. In the ministration of the Church to the sick, a disproportionate stress *may* sometimes *have been laid upon preparation for death*. Sickness has too often been regarded as a cross to be borne with passive resignation, whereas the proper approach would be to regard it as “a weakness to be overcome by the power of the Spirit.”⁵⁹

⁵⁷ Thomas Cranmer, “An Homily Concerning the Coming Down of the Holy Ghost and the Manifold Gifts of the Same” (n.d.): 457.

⁵⁸ Keener, *Spirit Hermeneutics*, 55.

⁵⁹ Gusmer, *The Ministry of Healing in the Church of England: An Ecumenical-Liturgical Study*, 14. Emphasis mine.

So, it is appropriate to make here an examination of Thomas Cranmer's theology of the *charisms* of the Holy Spirit. While there are no major theological treatises by Cranmer on the topic there is a substantial piece of his writings that give us a glimpse into his and ultimately Anglican pneumatology. First, Cranmer believed in an indwelling presence of the Holy Spirit as he outlines here, "Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man unless he do also dwell and abide in him."⁶⁰ Cranmer then supports this viewpoint scripturally and completes this part of his homily with this thought, "O what a comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! *If God be with us*, as the Apostle saith [Roman 8:[31].], who can be against us?"⁶¹ Further Cranmer says "the Holy Ghost doth always declare himself by his fruitful and gracious gifts, Namely [1 Cor. 127:[7-11.]."⁶² Cranmer concludes his homily with these words, "let us, as we are most bound, give hearty thanks to God the Father and his Son Jesus Christ for sending down this comforter into the world; humbly beseeching him so to work in our hearts by the power of this Holy Spirit, that we, being regenerate and newly born again in all goodness, righteousness, sobriety, and truth, may, in the end, be made partakers of everlasting life in his heavenly kingdom through Jesus Christ our only Lord and Saviour."⁶³

⁶⁰ Cranmer, Homily 457.

⁶¹ Cranmer, Homily, 457.

⁶² Cranmer, Homily, 458.

⁶³ Cranmer, "Homily Concerning the Coming Down of the Holy Ghost," 460.

So, Cranmer laid a basis for the work of the Holy Spirit to be present in the church during the era in which he ministered, however, what was Cranmer's view on the Holy Spirit and the *charisms* of the Holy Spirit going forward? Did Cranmer hold to a cessationist view that the Holy Spirit was given only to the Apostles? We find the answer in the second part of his *Homily* when he writes,

Our Saviour Christ, *departing out of the world unto his Father [John 13:1], promised his disciples to send down another Comforter, that should continue with them for ever, and direct them into all truth.* Which things to be faithfully and truly performed, the Scriptures do sufficiently bear witness. Neither must we think that this Comforter was either promised or else given only to the Apostles, but also to the universal Church of Christ, dispersed through the whole world. For, unless the Holy Ghost had been always present, governing and preserving the Church from the beginning, it could never have sustained so many so great brunts of affliction and persecution with so little damage and harm as it hath. And the words of Christ are most plain in this behalf [John 14:16-17], *saying that the Spirit of truth should abide with them forever, that he would be with them always [Matt. 28:[20].] (he meaneth, by grace, virtue, and power) even to the world's end.* Also in the prayer that he made to his Father a little before his death, he maketh intercession, not only for himself and his Apostles, but indifferently [John 17:[20].] *for all them that should believe in him through their words, that is to wit for his whole Church.*⁶⁴

Cranmer is plain and clear that the Holy Spirit and the *charisms* of the Holy Spirit are for the whole church and was not limited only to the Apostolic Era.

The Thirty-Nine Articles of Religion

One of the formularies “(a collection of prescribed forms (an oath or prayers))”⁶⁵ of the Anglican tradition are the *Thirty-Nine Articles of Religion*. Cranmer had originally

⁶⁴ Cranmer, *Homily*. 461.

⁶⁵ “Formularies | Definition of Formularies by Merriam-Webster,” accessed December 7, 2016, https://www.merriam-webster.com/dictionary/formularies?utm_campaign=sd&utm_medium=serp&utm_source=jsonld.

drafted his *Forty-Two Articles of Religion* in 1553.⁶⁶ These articles later became the basis for the *Thirty-Nine Articles* and were enacted in 1563.⁶⁷ While some would argue that Calvin had a major influence on these formularies and “could not have existed without Calvin’s work, yet in the crucial matter of soteriology – the doctrine of salvation – they fail to reflect the full rigor of his school. Calvinist reservations about the Articles were demonstrated in the regular attempts of Puritans to have them re-written or else abolished.”⁶⁸

While the Articles are silent in regard to the *charisms* of the Holy Spirit, Nichols makes the following argument, “Since the Articles are the supreme theological fruit of the English Reformation, it might be thought that more effort should be devoted to working how what exactly they say or do not say. But the Articles have *never* been treated by the Anglican church as a rule of faith comparable to the Augsburg Confession or the Westminster Confession.”⁶⁹

John Chester, a seventeenth century Bishop says that the scope of the Articles, is not, nor is pretended to be, a complete body of divinity, or a comprehension and explication of all Christian doctrines necessary to be taught: but an enumeration of some truths, which upon and since the Reformation, have been denied by some persons: who upon denial are thought unfit to have any cure of souls in this Church or realm; because they might by their opinions either infect

⁶⁶ Steer, *Guarding the Holy Fire*, 32.

⁶⁷ Steer, 41.

⁶⁸ Aidan Nichols, *The Panther and the Hind A Theological History of Anglicanism*, Second. (Edinburgh, Scotland: T & T Clark, 1994), 33.

⁶⁹ Nichols, *The Panther and the Hind*, 34. Emphasis mine.

the flock with error or else disturb the Church with schism, or the realm with sedition.⁷⁰

There are some in Anglican provinces that equate the Articles with the Holy Scripture, however in 1865 there was an agreement between the Convocations and the Crown that “agreed on a change in the formula whereby those proceeding to Holy Order subscribe the Articles, they would no longer affirm that the Articles are all agreeable to the Word of God, but that the *doctrine of the Church of England as set forth in the Articles is.*”⁷¹ Throughout the history of the Anglican church, the Articles have been a foundational element of theology. However, as noted here there is very little in the articles that address the *charisms* of the Holy Spirit and even Bishops of the church have indicated that they do not contain all Christian doctrine. After the Lambeth Conference of 1968, the phraseology concerning the articles was change to “bear witness to the faith revealed in Scripture and expressed in the Creeds.”⁷²

Contemporary Non-Anglican and Anglican Theologians

An examination has been made thus far of historical theologians but there must be attention now drawn to both Contemporary Non-Anglican and Anglican theologians and their thoughts on the *charisms* of the Holy Spirit. Recently, there has been much scholarship that ties and links Non-Anglican theologians who explore Pneumatology with

⁷⁰ John Pearson and Edward Churton, editor, *The Minor Theological Works of John Pearson D. D. Bishop of Chester and Sometime Master of Trinity College, Cambridge*, vol. 1 (Oxford University Press, 1844), 215. Quoted in Nichols, *The Panther and the Hind* p. 34

⁷¹ Nichols, *The Panther and The Hind*, 34.

⁷² Nichols. 35.

the ideology of Anglicanism, as well as an emphasis on twentieth-century Anglican theologians on the topic of the *charisms* of the Holy Spirit.

When we looked at the historical aspect of Anglicanism we discussed the “three-legged stool of Hooker” on which Anglicanism was based – tradition, reason, and Scripture and the suggestion was what would happen if we looked at those three legs through a lens of healing and the Pentecostal experience. Especially in regards to the *charisms* of the Holy Spirit. Recently scholars have done just that they have taken the three aspects of tradition, reason, and Scripture and focused a Pentecostal influence upon those three areas. We will briefly examine one area of the three that of Scripture and Pentecost.

In regards to the aspect of experiencing God through Scripture, Neumann undertakes an analysis of the works of Fred D. Macchia. Neumann “observes that within the Christian theological traditions, Spirit baptism has been associated primarily with one of three particular dimensions of Christian experience.”⁷³ More of the evangelical and reformed traditions typically “associate Spirit baptism with regeneration and entry into the church.”⁷⁴ Neumann indicates that this position of approach to Baptism in the spirit held by Macchia “neglects the significance of experiences ‘of the kingdom of God in power’ subsequent to conversion calling believers to mission.”⁷⁵ Neumann also indicates

⁷³ Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter*, Princeton Theological Monograph Series (Eugene, OR, 2012), 169.

⁷⁴ Neumann, *Pentecostal Experience*. 169.

⁷⁵ Neumann, *Pentecostal Experience*. 170.

that this approach “tends to disconnect Spirit baptism from sacramental initiation rites, such as water baptism.”⁷⁶

Neumann’s study of Macchia, when examining more liturgical traditions is that there has been an attempt to reconnect spirit baptism to “water baptism or the sacramental rites of initiation (baptism, confirmation, and Eucharist).”⁷⁷ Tomberlin would agree with Neumann and Macchia on this point. He writes “Water baptism is a sacrament, a means of salvific grace because it is so closely associated with the work of the Holy Spirit and the death and resurrection of Christ.”⁷⁸

We see an example of baptism of the Holy Spirit and water baptism happening simultaneously in Acts 19 when Paul baptizes a group at Ephesus then lays hands on them to receive the baptism of the Holy Spirit.⁷⁹ Some believe that the rite of initiation will eventually burst forth into charismatic experiences or power. Neumann in his analysis of Macchia indicates that Macchia is “unconvinced that Spirit baptism is simply the outworking of a “spiritual deposit” of grace.”⁸⁰

Moltmann, however, tends to agree in regards to the aspect of Spirit and word when he writes,

The criterion of truth applied is important theologically; the proclamation of the Word of God takes place in the name of God, and the premise is therefore that the person and the name correspond and that hence speech in the name of the person

⁷⁶ Neumann, *Pentecostal Experience*. 170.

⁷⁷ Neumann, *Pentecostal Experience*.170.

⁷⁸ Daniel Tomberlin, *Pentecostal Sacraments Encountering God at the Altar*, Revised Edition. (CreateSpace Independent Publishing Platform, 2015), 133.

⁷⁹ Daniel Tomberlin, "Pentecostal Sacraments". 136.

⁸⁰ Neumann, *Pentecostal Experience*.170.

also corresponds to this person. The criterion for the truth of the Christian proclamation is accordingly: God himself has spoken.⁸¹

Before we leave this area of theologians and what they have to say we must look at Anglican theologians and their take on the power of the Holy Spirit. Noted theologian, J. I. Packer, an Anglican says that “we must take a long hard look at the charismatic movement. For this movement claims to be a major channel, perhaps *the* major channel of the Holy Spirit’s work in and through the church at this present time.”⁸² Packer continues and says “it is a common complaint that ecumenical energy of the conventional sort is waning; but transdenominational charismatic fellowship with its international leadership and attendant linking organizations, goes from strength to strength.”⁸³ While not necessarily talking about the *charisms* but more about a general theology, noted Anglican theologian Alister McGrath writes, “We need to rediscover that theology does not mean “the study of theologians” but “the study of God.”⁸⁴

Besides J. I. Packer, one of the other noted theologians of the twentieth century is Anglican theologian and pastor John R. W. Stott. Stott indicates that he believes there to be a basis for the continuation of the *charisms* of the Holy Spirit. One of the questions that is asked, especially in Anglican circles is “are the gifts of the Holy Spirit for today?” Many in the Anglican tradition immediately go to polar opposite points of an automatic “yes” and others go to the other side and give an automatic “no”, this is especially in

⁸¹ Beck, *The Holy Spirit and the Renewal of All Things*, 208.

⁸² J. I. Packer, *Keep in Step with the Spirit: Finding Fullness in Our Walk with God*, Second. (Grand Rapids, MI: Baker Books, 2005), 139. (emphasis from the author)

⁸³ J. I. Packer, *Keep in Step with the Spirit*. 140.

⁸⁴ Alister E. McGrath, *The Renewal of Anglicanism* (Harrisburg, PA: Morehouse Publishing, 1993), 141.

regards to the gifts of working miracles and faith. Many do so without determining if there is a biblical foundation and basis for the continuation of these gifts (which we have noted already that there is). Stott address this issue when he writes,

To begin with a dogmatic “no”, with perhaps the addition of “miracles don’t happen today” or (worse) “miracles can’t happen, is an *impossible* position for a biblical Christian to hold. The God we believe in is the free and sovereign Creator of the universe. He upholds everything by the word of his power.⁸⁵

Stott is emphatic that we can not hold a cessationist viewpoint of miracles not being able to happen. However, he also cautions the continuationist aspect of miracles as well. He writes,

The opposite position seems equally untenable, however. In its most *extreme* form, it is the view that almost everything God does is miraculous. But a miracle by definition is an extraordinary event, a creative deviation from God’s normal and natural ways of working. If miracles were to become commonplace they would cease to be miracles.⁸⁶

The question then arises about the gifts of the Holy Spirit in operation today, who receives the gift? Stott answers thusly,

“Our immediate answer must be that if there is a wide diversity of gifts there is a wide distribution also. *Charismata* are not the prerogative of a select few. On the contrary, the New Testament gives us warrant to affirm that every Christian has at least one spiritual gift or capacity for service, however dormant and unused his gift may be.”⁸⁷

⁸⁵ John Stott, *Baptism and Fullness The Work of the Holy Spirit Today*, Third. (Downers Grove, IL: IVP Books, 2006), 124. (emphasis mine)

⁸⁶ Stott, *Baptism and Fullness*, 124. (emphasis mine)

⁸⁷ Stott, *Baptism and Fullness*, 134. (emphasis the author’s)

Conclusion

While we could take this survey of theology further contexts, space does not permit. However, we have laid a solid theological foundation of the Holy Spirit and the *charisms* of the Holy Spirit in the theological sphere of the church. There has been a look at important eras and thought of the Holy Spirit throughout specific church eras.

We examined this in the context of both a Biblical and Historical pneumatology. An examination has been made of the theology of the early church fathers, the mystics, and theologians of the medieval period and ended with the thought of Cranmer and Anglicanism. Cranmer held a theology of the Holy Spirit that has long been abandoned by some in the Anglican tradition, however, there is an important reality that we must return to this understanding of Anglicanism.

In the historical section of the project, we looked at major Anglicans such as John Wesley and A. A. Boddy who attempted to reclaim the lost *charisms* of the Holy Spirit. An examination has been made of Cranmer's theological thinking on the Holy Spirit as well as an Anglican pneumatology in light of the major work of the tradition "*The Thirty-Nine Articles of Religion*". While some hold that the Articles do not allow an emphasis on the Holy Spirit and the *charisms* of the Holy Spirit, Anglican bishops and theologians have indicated that the Articles are not comprehensive in their approach to all the points of Christian doctrine.

One of the contemporary issues that are being examined in regards to the *charisms* of the Holy Spirit is found in a recent article that examines the rise of emerging churches in the light of Moltmann's pneumatology. In his article, Oden describes several

components of emerging churches and their characteristics. However, he also discusses a very important point of pneumatology that relates to the project at hand:

The goal of emerging church spirituality is to take hold of what spirituality meant and means in each present, pursuing the spiritual focus rather than the religious forms, and thus opens the Church to learn from those who went before while investing contemporary experiences into these pursuits.⁸⁸

Oden expresses through this sentence what the very basis of an Anglican School of Ministry could look like. A blend of ancient spirituality in a current context. He continues to discuss this principle when he states

However, being willing to listen and adapt to forms of worship and spirituality from all centuries can not be so easily dismissed out of hand when the issue is not one of power structures, but instead an issue of pursuing the movement of the Spirit, who seeks to work creatively in each generation and has not stopped working in any generation, point each generation to Jesus.⁸⁹

As a project like the Anglican School of Ministry is developed, we will build on this theological foundation in curriculum development and emphasis. There will be a curriculum built on the work of men like A. A. Boddy, John and Charles Wesley and John Fletcher, as well Dennis Bennett, and other Anglicans in the twentieth century who attempted to return to Cranmer's theology of the Holy Spirit.

There will also be a review of the curriculum of the place of Sacraments in the light of revival in the Anglican tradition. Moving forward into the curriculum of the Anglican School of Ministry there will be a comprehensive review of additional material not presented in the foundational documents.

⁸⁸ Patrick Oden, "An Emerging Pneumatology: Jürgen Moltmann and the Emerging Church in Conversation," *Journal of Pentecostal Theology* 18, no. 2 (2009): 281.

⁸⁹ Oden, 281.

CHAPTER FIVE

PROJECT ANALYSIS

Introduction

The ACNA has congregations and clergy that cover a wide range of theological and liturgical styles. Some are Anglo-Catholic with a high degree of churchmanship that stems back to the Oxford Movement in England. Others are more evangelical focusing on the preaching of the word and the cross as a means of salvation. Others are more charismatic in town and orientation and believe in the gifts of the Holy Spirit in their midst and in their operation. Then there are those congregations and clergy who live in tension with all three of these mentioned streams and embrace aspects of all three streams in their worship contexts. Some congregations, welcome women to both be ordained and serve in ordained leadership, and yet others do not believe in the ordination of women, which like the *charisms* of the Holy Spirit can be a constrained and difficult issue.

TEC has been in impaired communion with provinces of the global south since 2003 over the issue of the consecration of an openly gay bishop in the US. However, now there appears to be a sense of impaired communion among ACNA bishops regarding the ordination of women. Recently at the Diocesan convention of the Diocese of Ft. Worth, the Anglo-Catholic Bishop of the Diocese the Rt. Rev. Jack Iker indicated this fact and

stated that after the recent report released to the House of Bishops on the ordination of women that he made the indication to his colleagues in the House of Bishops,

At the conclave, I informed the College of Bishops that I will no longer give consent to the election of any Bishop who intends to ordain female priests, nor will I attend the consecration of any such bishop-elect in the future. I have notified the Archbishop of my resignation from all the committees to which I had been assigned to signify that it is no longer “business as usual” in the College of Bishops due to the refusal of those who are in favor of women priests to at least adopt a moratorium on this divisive practice for the sake of unity.¹

Thus, it can be with the *charisms* of the Holy Spirit that instead of being a unifying force, they can be a dividing force among the leaders of the church. The goal in the development of the ASM is to train leaders at all levels of church leadership that these *charisms* or gifts still are valid for today by examining historical and biblical principles and to train them in how to minister in these gifts of the Holy Spirit.

In the development of the model, the project did change from the project proposal of the Candidacy Review Packet to a different model at the suggestion and request of both the faculty mentors and consultants. So instead of two surveys, one prior to the workshop and one after the workshop, and interviews, the interviews were eliminated from the project. A third questionnaire was added asking participants to keep a journal of where God used them in the *charisms* of the Holy Spirit and three-four weeks later getting input from a questionnaire with both open-ended and multiple-choice questions with their experiences. A questionnaire was also added that was designed specifically for Rectors of congregations where these workshops were held, as well as a questionnaire for

¹ Rt. Rev. Jack Iker, “Bishop Iker’s Annual Address,” November 4, 2017, accessed November 23, 2017, <http://www.fwepiscopal.org/bishop/bishop.html>.

bishops who might be in attendance to get a sense of how effective the workshop was from their perspective.

Hypothesis

The hypothesis, as proposed, is that if members of Anglican congregations are taught how to be used by God in the *charisms* of the Holy Spirit there will be an increase in these *charisms* in our worship contexts. The first hurdle that needed to be overcome was teaching that these *charisms* (especially Words of Knowledge and Healing) are valid and in operation today and available to the body of Christ. Since the responses may vary from participant to participant in the study and can be subjective, the hypothesis relied on the triangulation of surveys that were given to participants in a shortened model of the ASM. Even properly triangulating the data sources, the data and therefore the outcome of the data provided limited validation of the hypothesis. The hypothesis is directional in nature in the formulation of how it is being researched, however, due to the subjective nature, it could fall into the category of nondirectional according to Creswell.²

The primary problem to be addressed in the research method is whether the training would be successful in activating congregational members (including clergy) in the gifts of the spirit. Would there be an increase in those operating in the *charisms* of the Holy Spirit within a given context (i.e. parish small group, Sunday morning worship service, parish retreat, diocesan gatherings) or other ministry contexts?

² John W. Creswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, Third. (Thousand Oaks, CA: SAGE Publications, 2009), 135–136.

This model was designed for implementation in multiple contexts and with a variety of diverse participants. The basic design was to incorporate three groups of people: 1) Those who have had previous training in prayer ministry and being used by God in the *charisms* of the Holy Spirit; 2) Those who have had no training previously in any form of prayer ministry or training on the *charisms* of the Holy Spirit; and 3) those who never been exposed to the charisms of the Holy Spirit in any context. Additionally, there may be those who attend a workshop who are cessationist in background and this training is also helpful for them to understand that the gifts of the Holy Spirit are still valid and operate today both from a biblical standpoint as well as a historical standpoint.

The other part of the workshop emphasis is taking what is learned in the training sessions and make it useful in all areas of a person's life. In other words, allow God to use them in settings other than a church context. For example, being open to allow God to use them to minister to others in a variety of contexts outside of the church walls. This will be an important component of the training model.

Research Design

The project utilized an Action Research (AR)³ model with a qualitative component to prove the hypothesis was utilized prior to and during the implementation of the proposed ASM. The qualitative method of research was utilized due to the fact that

³ Eileen Ferrance, *Action Research*, Themes in Education (Providence, RI: Brown University, 2000), 1, accessed November 23, 2017, https://www.brown.edu/academics/education-alliance/sites/brown.edu.academics.education-alliance/files/publications/act_research.pdf. "Action research is a process in which participants examine their own educational practice systematically and carefully, using the techniques of research."

the implementation took place in different contexts and this method was better for the gathering of data.

The qualitative research and training project was divided into three research components. The first was a pre-workshop questionnaire of 20 questions that surveyed the knowledge of the participants on their prior understanding of the *charisms* of the Holy Spirit if any. Whether they had been trained in any other model of being used by God in the *charisms* of the Holy Spirit. It also measured their interest in participating in a training model such as the ASM. The second component was a post-workshop questionnaire of 10 questions that surveyed the change, if any, as to the participant's understanding of the Holy Spirit and spiritual gifts and how to be used by God in these gifts.

Utilizing a methodological approach, the data was triangulated mainly through the questionnaires that were completed by the workshop participants. The data was then used to see if the workshop had any change in their understanding from pre-workshop to post-workshop and what their experiences were in the real world. Additionally, the data was used to determine where changes might be needed in the program since this question a specific question on the surveys. Since this model will be used in multiple settings, the content needs to be the best material that is available and that is determined by how the participants responded during the trial implementation of the program.

It must be noted that not only was the program designed to gain information regarding the participant's openness to the Holy Spirit but to equip them and bring them into a closer relationship with God. The main objective was, of course, to expose them to

the gifts of the Holy Spirit, but bring them into a closer relationship with the gift giver – Jesus Christ and the Holy Spirit.

Methodology

The method for gathering data in the ASM implementations was mainly through the use of questionnaires prepared for the workshops and were organized with the assistance of computer software to assist in the analysis of the data and making it easier for participants to complete the questionnaires. This method of research was chosen due to the fact that in both implementation aspects of the ASM, they both occurred in contexts and settings that I was currently not a part of and in one implementation had never been a part of.

The first implementation occurred in a smaller contextual setting than I would have liked with only 5 participants. However, having a smaller and intimate setting aided in refining parts of the program, adding additional content to the ASM based on input from the participants and reformatting the materials used in the training sessions. The second implementation was held in the context of a parish retreat weekend with approximately 65% of the congregation in attendance.

In Appendix A, the complete pre and post-workshop training questionnaires are listed as well as the questionnaire used several weeks after the project implementation. The goal between the pre and post-workshop questionnaires was to keep as many of the questions the same but approach them slightly differently. This was in order to gauge the change in the participant's knowledge and understanding of the content and prepare them

for ministry as vessels of the Holy Spirit and to be used by God in the marketplace in these *charisms* of the Holy Spirit.

For example, in the pre-workshop questionnaire question # 8 asked “When praying for people to be receive healing, how confident are you that the healing will happen” in the post-workshop questionnaire and on the follow-up questionnaire this question was asked again to see if a change had occurred or if a particular theme developed.

In the pre-workshop questionnaire, part of the intent in some of the questions was to determine whether or not the participants had attended previous training and if so which ones. In the post-workshop questionnaire, the question was asked how this workshop differed from previous workshops they had attended so that if needed changes could be made to the materials presented.

Implementation # 1

The first implementation of the project took place on a Friday evening, Saturday format at All Saints’ Anglican Church in Woodbridge, Virginia. There were five participants that were at all five sessions and two clergy who attended 1 or 2 sessions each. The only data presented from this workshop is that of the five participants so as not to skew the data because the two clergy did not complete any data for inclusion in the project.

The five sessions were broken up based on the work of the project and the major research in each of the sections. The first session was entitled “Laying the Foundations”

and covered the biblical and historical foundations that make up the papers contained in the project. The five-session model was also used for both implementations of the ASM.

The first session examined how Anglicans look at both history and scripture through a sacramental lens. Since this contained a historical piece, a brief overview was done of all the sacraments – both sacraments of the Gospel, the Lord's Supper and baptism and other sacraments recognized by the church and especially the laying on of hands and unction.

The session then examined the three pericopes of the project, Isaiah 6:1-8, Mark 16:9-20 and James 5:13-16. Comparisons were drawn between the sacramental aspects found in both the Isaiah and Mark periscopes and the church's mandate of healing in the epistle of James. An overview was given in regards to James' instruction to anoint with oil and what the understanding was for Anglicans in this context.

From the biblical foundation, we turned our attention to the Anglican emphasis on healing and wherein the history of the Anglican tradition healing was found. In particular, the ministry of John Wesley and his experiences of the *charisms* of the Holy Spirit were identified. The session then turned to the ministry of the 19th and 20th centuries especially the ministry of A. A. and Mary Boddy, A. A. Boddy's connection to John Wesley and the ministry of the Boddys in England as well as their influence on global Pentecostalism.

The second session of the weekend on Saturday morning opened with an overview of the Gifts of the spirit. This session mainly focused on the gifts or *charisms* of the Holy Spirit found in 1 Corinthians 12 (in a revision not only were the Corinthians gifts discussed but those in Romans 12:3-8 and Ephesians 4:1-16) were discussed in depth except of Words of Knowledge and Healings as that was a session dedicated to just

those two gifts alone. The gifts were divided into categories and examples were also of given how these gifts or *charisms* often are paired together in ministry.

Session Three focused on how to pray for the sick and utilized the *Five Step Prayer Model* used by many ministries today. Several of the attendees had been trained in other models of prayer ministry such as Theophostic, Sozo or training done by well known Anglican pioneers in healing Judith and Francis MacNutt. For most of those attending this session, all of the participants had attended some type of prior training.

Session Four focused on Words of Knowledge and the healing connection and how these two gifts often pair together. The participants were trained in how to receive and give words of knowledge. One participant offered an idea for Anglican churches. At their particular church words of knowledge are written down on slips of paper and given to the assisting priest during communion and at the end of communion the words of knowledge are read to the congregation and then those desiring prayer come to prayer ministers after the church service is dismissed. At the end of this session, there was a prayer for activation for the participants to receive words of knowledge and to practice giving words of knowledge in a safe environment. After that, they were given the opportunity to pray for each other using the five-step prayer model.

The final session covered divine encounters and the ministry of impartation through the laying on of hands. The participants were told stories of what had happened to men and women on a recent mission trip when hands were laid on those attending the services during the mission weekend and what had transpired in the lives of several people. At the end of this session, each participant was prayed and hands laid upon them for an increase in the ministry of both the gifts of the spirit and more of the Holy Spirit to

be born out of their ministry and that God would use them to touch men and women through their willingness to be equipped.

Summary of Learnings

So what was learned by myself as the researcher and the participants of this implemented program? For me, I learned probably one of the most important lessons of my spiritual journey and that is that God is faithful. When I embarked on the trip to Virginia at the end of September to do the implementation there had been only two registrations received for the workshop, it seemed like everything was working against me to get to Virginia and would this workshop really be a success? Well, I learned that how we measure success in our natural understanding is much different than how God measures success. When I arrived for the first session there were five people present so the trip hadn't been wasted. Both the participants and I learned from each other as the material was presented and that is always an important aspect of any program.

Before examining the data that was collected, there were several testimonies that came back when the three-week post workshop was returned. Since the surveys were intentionally anonymous it is hard to tell who God used, but here are two testimonies of the results of the workshop. One of the questions regarded what the context of ministry had been – inside a church setting or outside a church setting and if God had used them in any of the charisms of the Holy Spirit. Participant # 1 writes,

Both settings. Outside, I was able to calm down and help a man in a store setting. He was very angry, everyone was staring wide-eyed at him. I prayed for help then approached him. Asked a few calming questions. He calmed down I helped him find what he was looking for and we parted ways.

In a personal note to me, she indicated she would not have done this had she not participated in the training course a few weeks before. Participant # 2 indicated that they received a word of knowledge through a dream (which had been taught in the workshop) and saw an individual not only healed but delivered through the word of knowledge they had received.

Since the participants were from varied congregations, one of the questions was asked about ministry in their church context and how the workshop had impacted them.

Participant #3 writes the following,

I have felt much more empowered. I'm not sure if I had had our healing day at church before or after this training. I think it was after. We were praying for people with chronic illness. We had 100 people come forward for healing. I wrote the prayer team members before about increasing our faith...their faith...the churches faith. 100 people!

So when these testimonies came through on the surveys it gave me an encouragement that even though the price was great to do the implementation project, it was well worth these testimonies. I am excited now about what God is going to do with this project going forward.

We will now turn to the data that was collected to examine the data in light of the hypothesis we have put forth. We will briefly look at demographics for this implementation for analysis.

Demographics

For this project, it is my concern that there were no attendees in the teen or young adult categories. The chart below shows the demographics of the implementation.

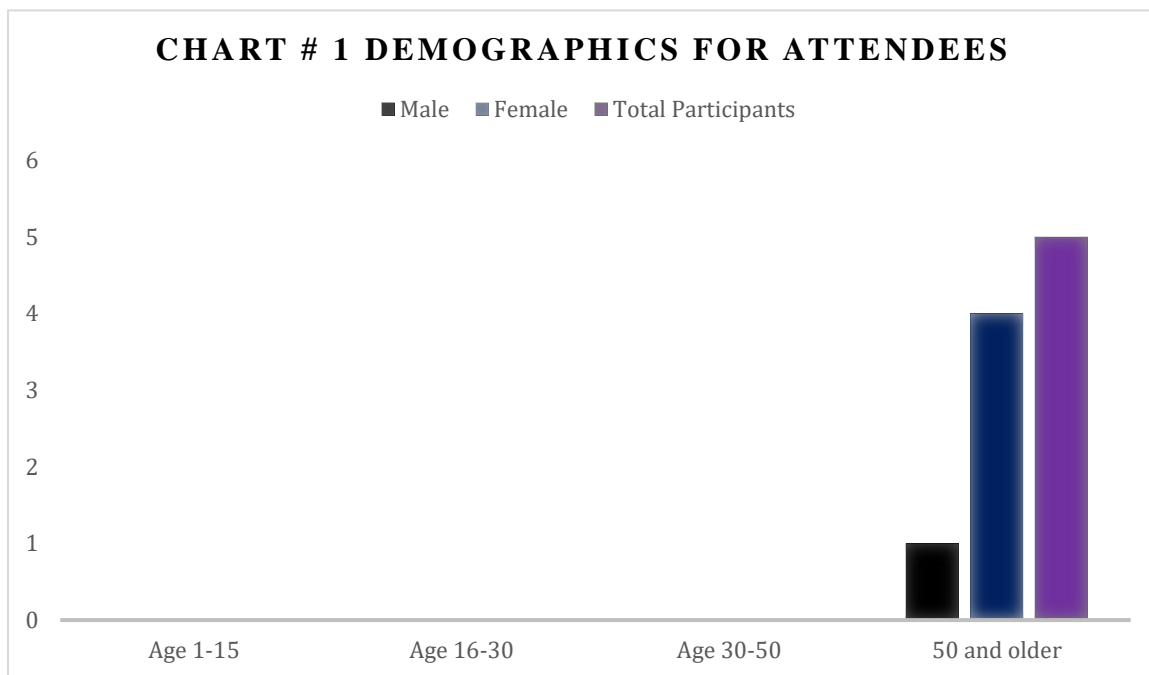


Figure 2. Demographic chart for attendees in implementation one.

The reason this is concerning to me is that we must begin to train the young men and women who are going to build on our shoulders and prepare for the next move of God. We as the mature adults need to begin to pour into the young men and women entrusted to our care. While this was a small attended workshop, I was hoping for at least a college student or two to attend. We must begin to recruit young men and women that can become spiritual sons and daughters to mature believers so that they can begin their race well and finish even stronger than we do.

Ministering in the Charisms of the Holy Spirit

As the workshop opened, it was important to me to find out how many participants had been used by God in the *charisms* of the Holy Spirit. While I knew that some of the participants were involved in ministry in the gifts of the Holy Spirit, I did not know the rest of the percentages until the surveys were completed. training in how to operate in these spiritual gifts?



Figure 3. Chart two regarding the use of spiritual gifts.

The next area of information that I wanted to research pre-workshop was if the participants had a faith tradition or background that instructed them on how to move in the gifts and power of the Holy Spirit.

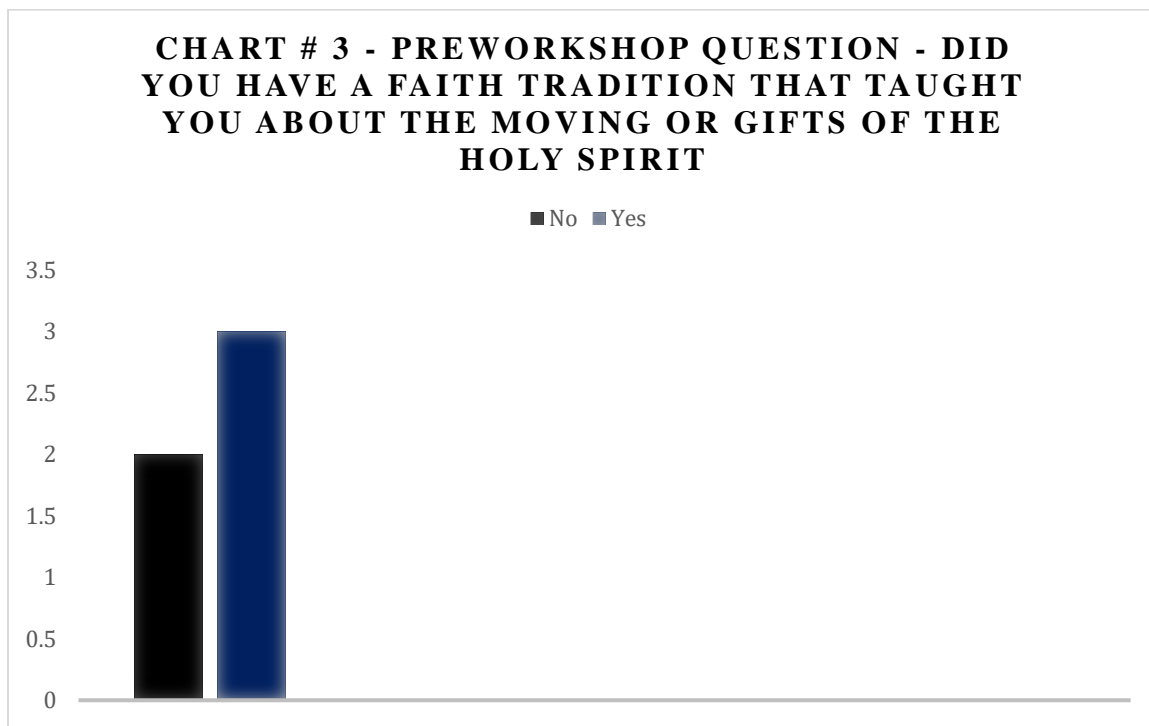


Figure 4. Chart of faith traditions teaching on Holy Spirit *charisms*.

So only 60% of the attendees had been in a faith tradition that taught them about the presence of the Holy Spirit. The other 40% did not teach anything about the Holy Spirit but they retained and remained open to the action of the Holy Spirit.

The next question I wanted to explore pre-workshop is whether the participants had any experience being used in the *charisms* of the Holy Spirit. I also wanted to explore which of the 1 Corinthians gifts they might have had experience with. Out of the five participants, at least a small percentage had been used by God in at least 6 of the gifts of the spirit and most of the percentages ranged from 20-80%. The chart below will

give an idea of the breakdown.

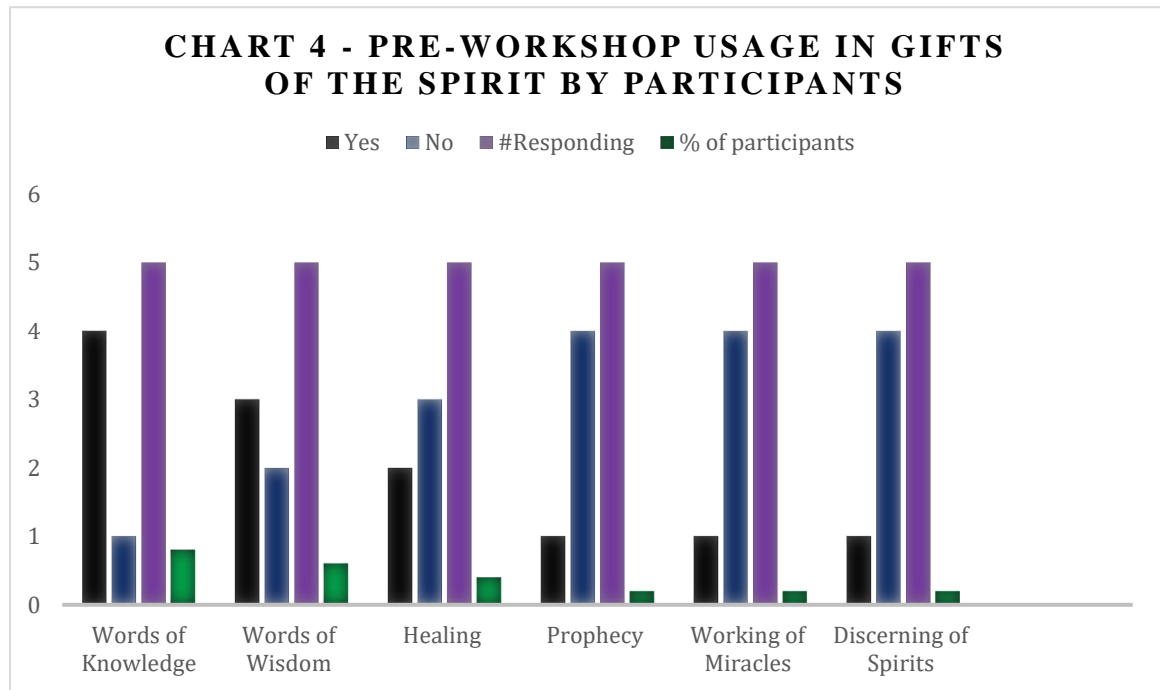


Figure 5. Pre-workshop usage of Holy Spirit *charisms* by attendees

It is interesting to note however that when participants responded in the post-workshop follow up survey there was a shift. In the chart above 80% of participants had been used in receiving a word of knowledge, in the chart below the number has climbed to 100%.

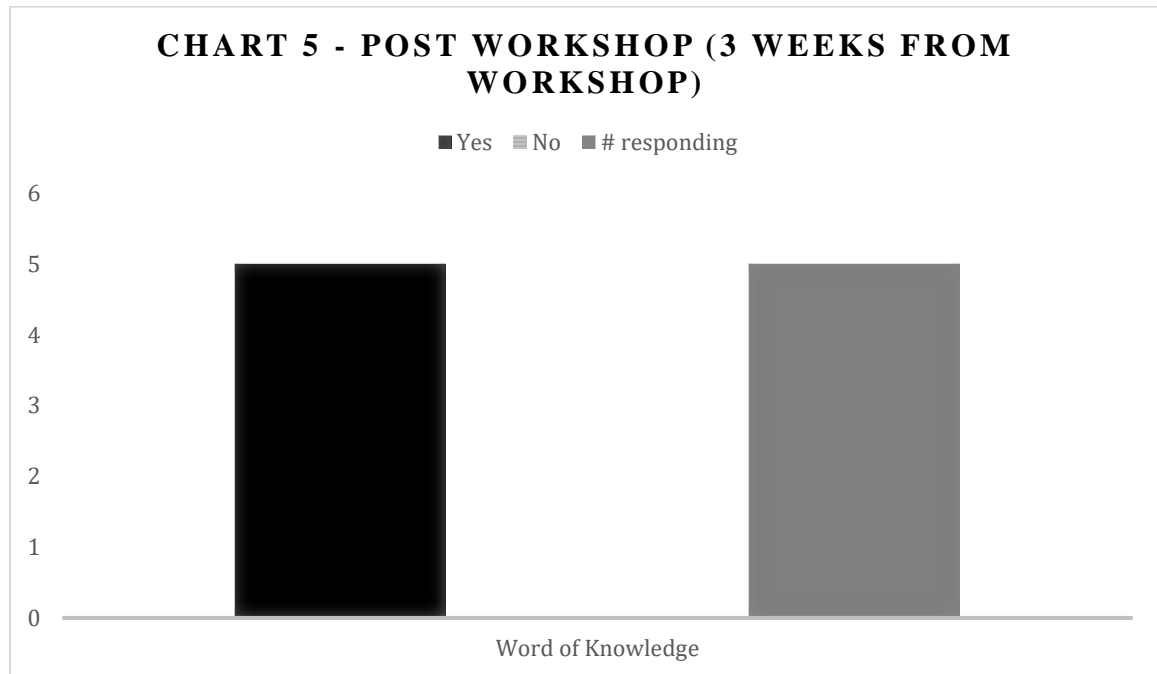


Figure 6. Chart showing increase of words of knowledge post workshop

What is our take away from this increase? It appears that as the participants were more equipped to understand what the word of knowledge was and how to get words of knowledge their use of the words of knowledge increased. In addition, the numbers of words of knowledge increased to the point that the three of the five participants received between zero and ten words of knowledge and the other two participants received between ten and twenty-five. This was a dramatic increase in the numbers of words of knowledge received.

One of the other follow up questions regarding words of knowledge that I wanted to explore after the workshop was how the participants were receiving words of knowledge. In the workshop, several ways of receiving words of knowledge were discussed and identified with the participants.

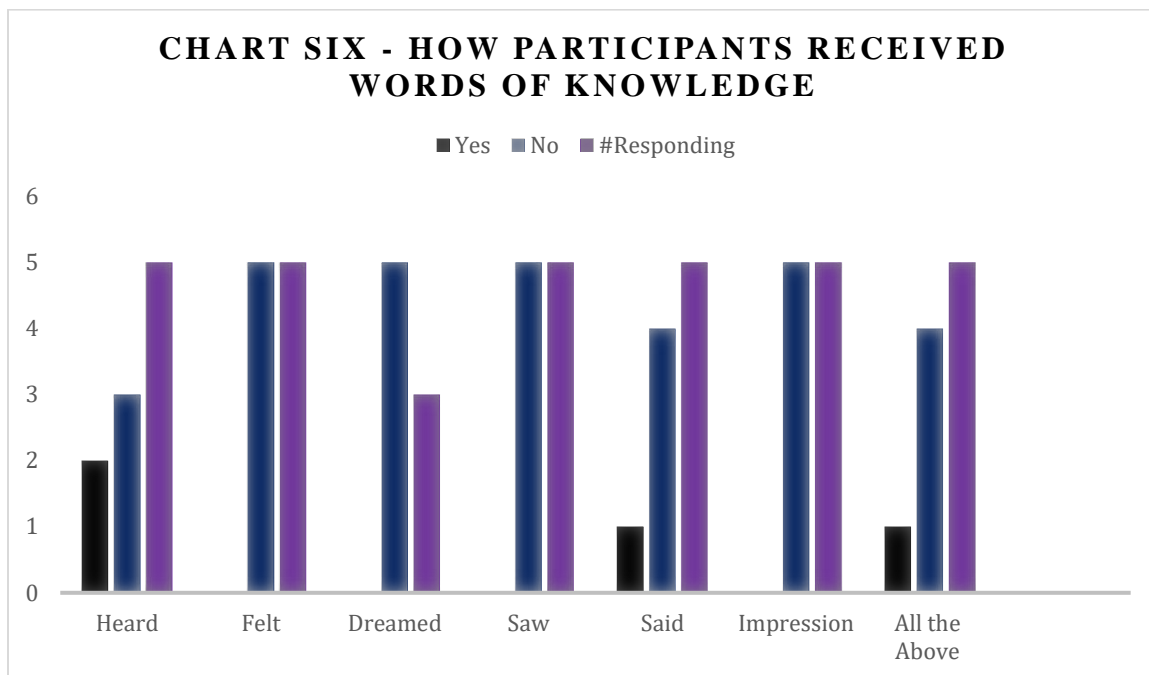


Figure 7. Chart of how Words of Knowledge were received.

So most of the participant's post-workshop was hearing words of knowledge and not as many were getting them in other ways which is fine, God doesn't have to be placed into a box and be told he can only minister in one particular fashion.

While we did a pre-post comparison for a moment, I wanted to find out going into the workshop where each of the participants functioned – were they lay people just interested in the ministry of the Holy Spirit? Were they clergy leading teams in prayer ministry? Were they prayer ministers in a congregational setting? Exactly what role did they play?

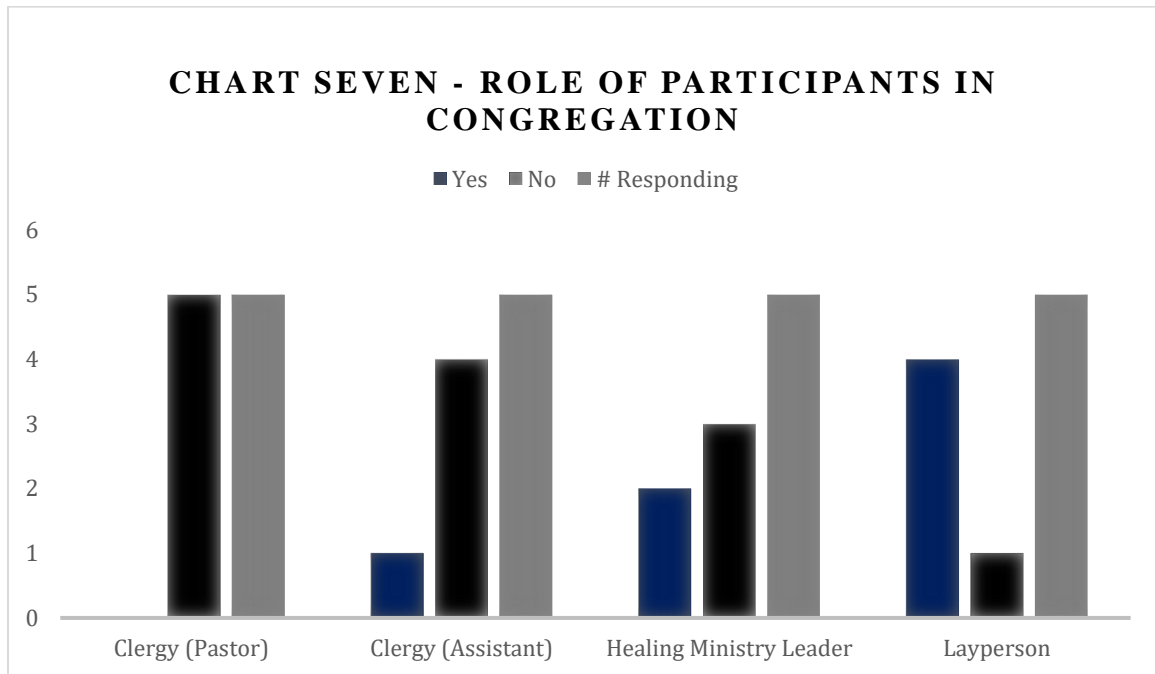


Figure 8. Chart of attendee's role in congregation

One of the additional aspects that I wanted to uncover in the pre-workshop surveys was whether the participants had been used outside of a church setting to minister to someone after being prompted by the Holy Spirit. The reason behind this question in the survey is due to the fact that those who have been activated in receiving words of knowledge can receive them anywhere and it was my desire to see if they were open to God breaking into their ordinary lives and ministering through them outside of the four walls of a church building. The chart below shows that the participants prior to the workshop had been used in this manner. Some have been used by the Holy Spirit in this way in quite a dramatic manner as you can see.

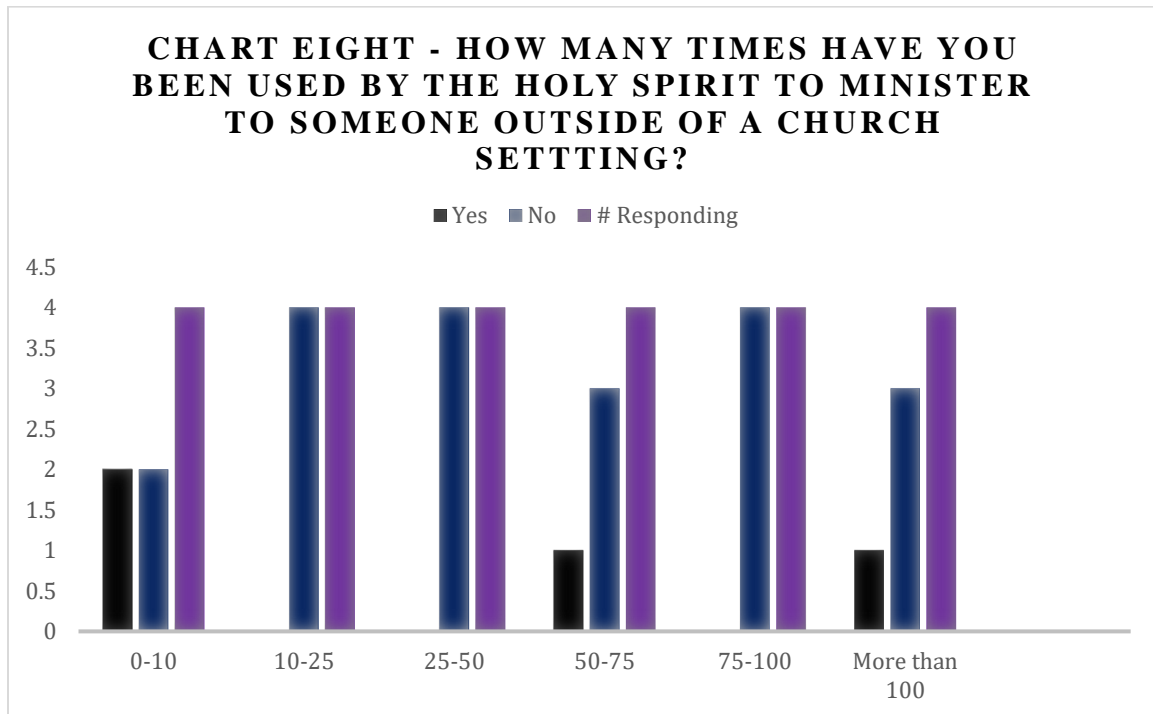


Figure 9. Chart showing ministry outside of a church setting.

While the men and women who attended this workshop were activated and released into being used by in the gifts of the Holy Spirit, at least in one participant's congregation their pastor is not open to these gifts being in operation. That is the saddest part of this training. These participants are now equipped to minister to the men and women of their congregations who may be hurting through the power of the Holy Spirit, but will not be allowed to because their leadership might be frightened of the gifts of the Holy Spirit, or they may have adopted a cessationist attitude toward the gifts of the Holy Spirit.

The final area that I wanted to look at both pre and post survey is the confidence level of those who participated in the workshop. How confident were they when praying

for the sick and others to be healed. The pre-workshop and post-workshop charts are below.

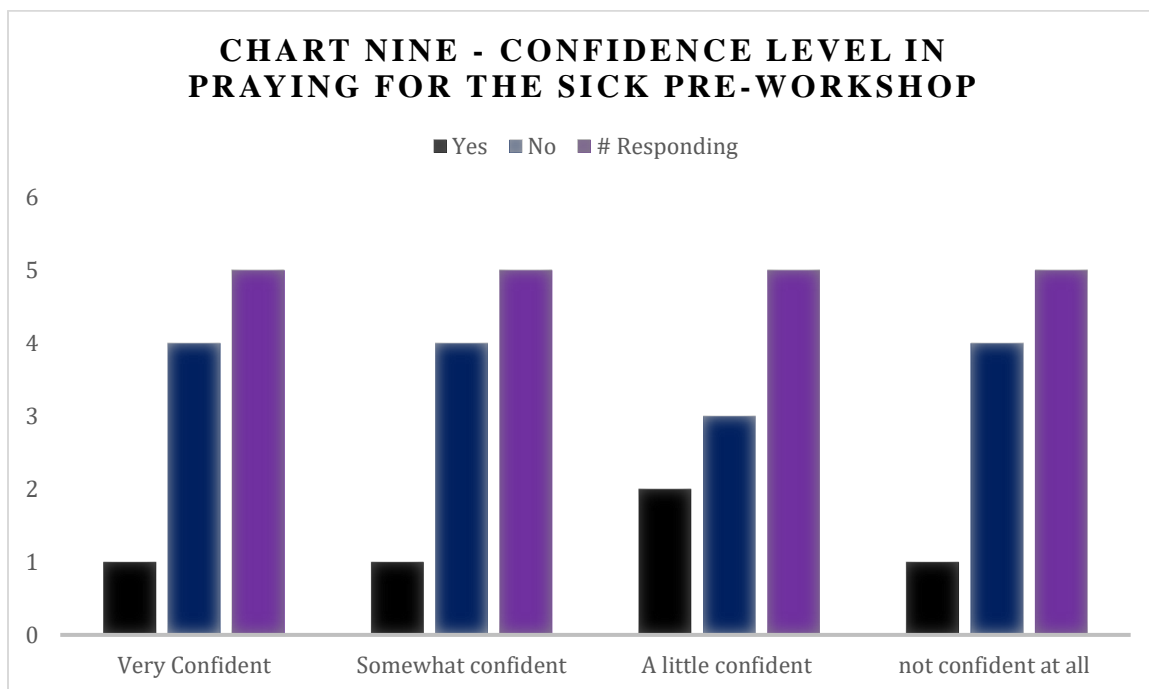


Figure 10. Chart of confidence in praying for the sick pre-workshop

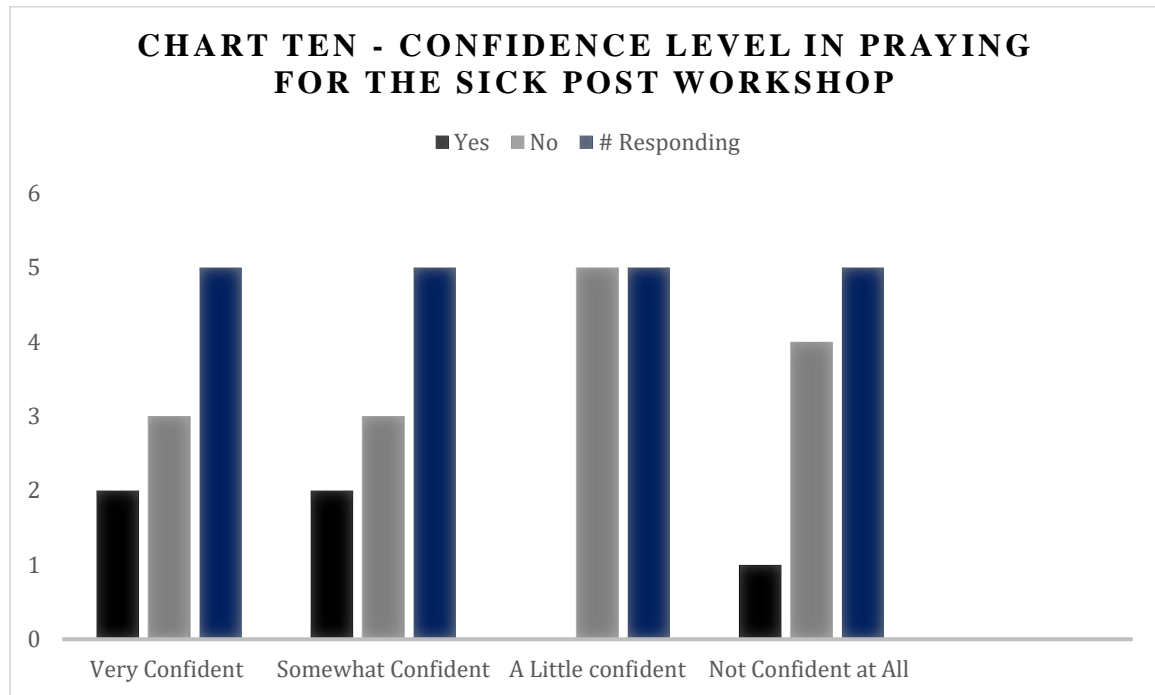


Figure 11. Chart of confidence in praying for the sick post workshop

The data suggests that there was a shift after the workshop of people's confidence level that God would heal following the workshop than before. Especially with one of the questions falling to a zero percentile in the post-workshop survey.

Implementation #2

Shortly after the first implementation of the project, I was contacted and asked if I would like to implement the project in the setting of a parish retreat with Church of the Holy Trinity in Syracuse, NY. I accepted and October 27 – 29, 2017 implemented the project as outlined above with the exception that Session 5 on Divine Encounters and Impartation was done as a sermon on Sunday Morning Sermon. There were

approximately 25 -30 people in attendance, but only a small percentage completed surveys for research data.

Demographics

The second implementation occurred in a different context. As can be seen from the chart below, this ASM gathering had a wide age difference, including younger generations of attendees. However, the majority of the attendees were still over the fifty-year old mark and made up the bulk of the congregation.

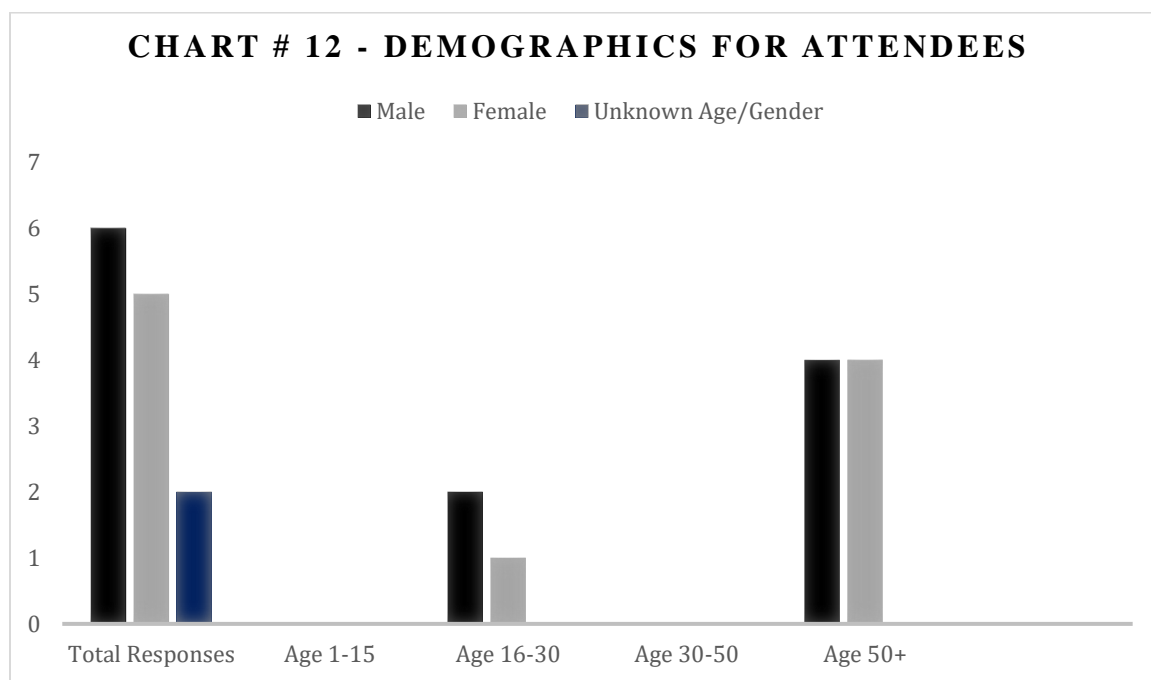


Figure 13. Chart of demographics for attendees Implementation # 2

The Rector (Sr. Pastor) of the congregation is 29 years old and the number of younger families that are coming to the congregation is increasing. This congregation is situated in an economically depressed region of the country and I believe this has an effect on the congregation.

Ministering in the Charisms of the Holy Spirit

This congregation is part of a TEC congregation that split as congregations were departing from that denominational structure. The congregation that departed formed into two groups, this group, and another group under the AMiA. This congregation was made up of more of the charismatic part of the congregation that departed TEC. As can be seen from the chart below even prior to the workshop, this congregation had a large percentage of its members involved in the *charisms* of the Holy Spirit.

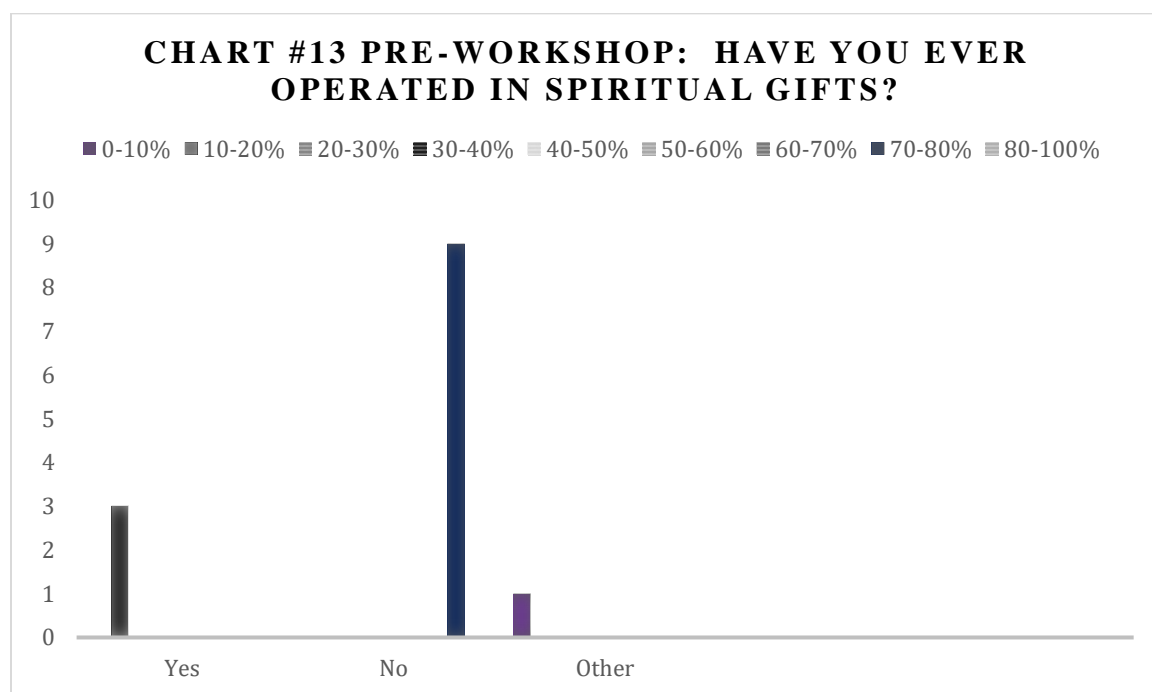


Figure 14. Chart of pre-workshop operation in spiritual gifts Implementation # 2

As with the previous workshop, I wanted to determine where the formation of these adults had taken place and if they had been taught anything regarding the movement of the Holy Spirit.

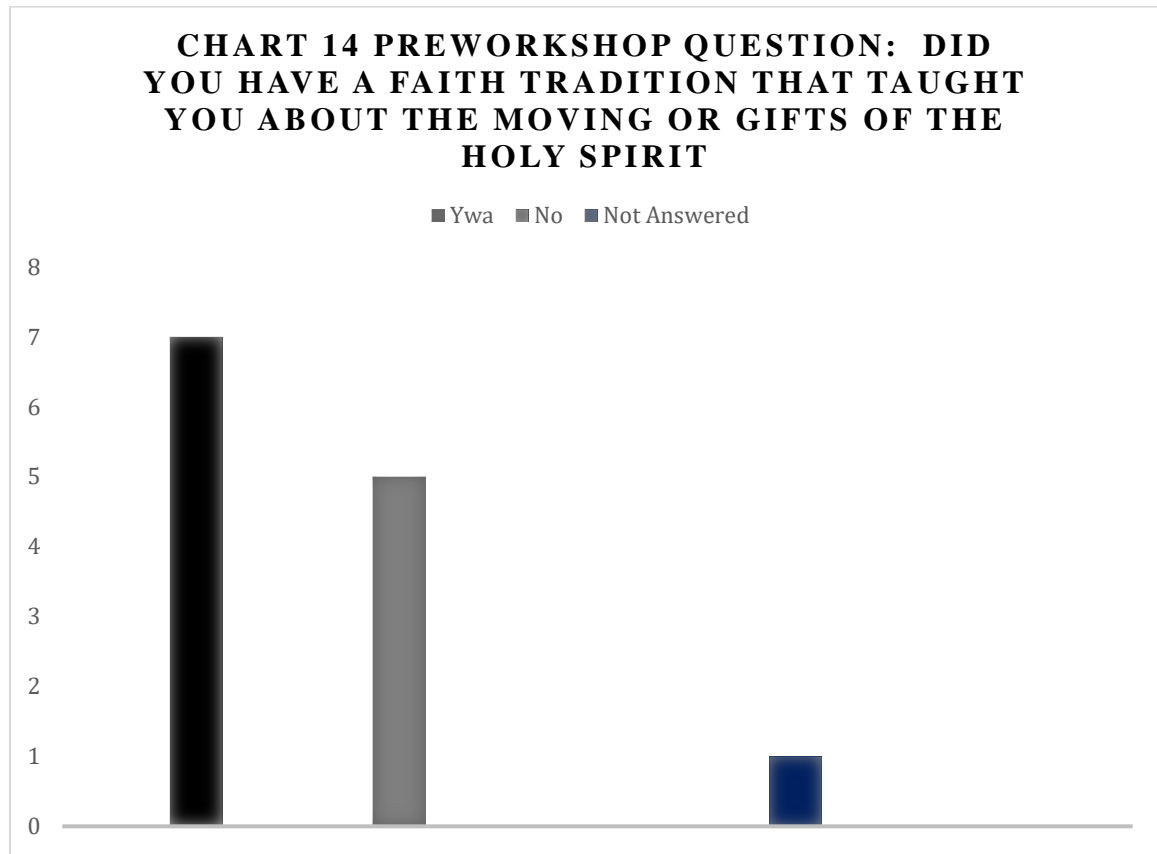


Figure 15. Chart for faith traditions teaching on spiritual gifts.

So only 38% of the attendees had been in a faith tradition that taught them about the presence of the Holy Spirit. The other 62% did not receive teaching on anything about the Holy Spirit but they retained and remained open to the action of the Holy Spirit.

The next question I wanted to explore pre-workshop is whether the participants had any experience being used in the *charisms* of the Holy Spirit. I also wanted to explore which of the 1 Corinthians gifts they might have had experience with. Out of the thirteen participants, at least a small percentage had been used by God in at least 6 of the gifts of the spirit and most of the percentages ranged from 20-80%. The chart below will give you an idea of the breakdown.

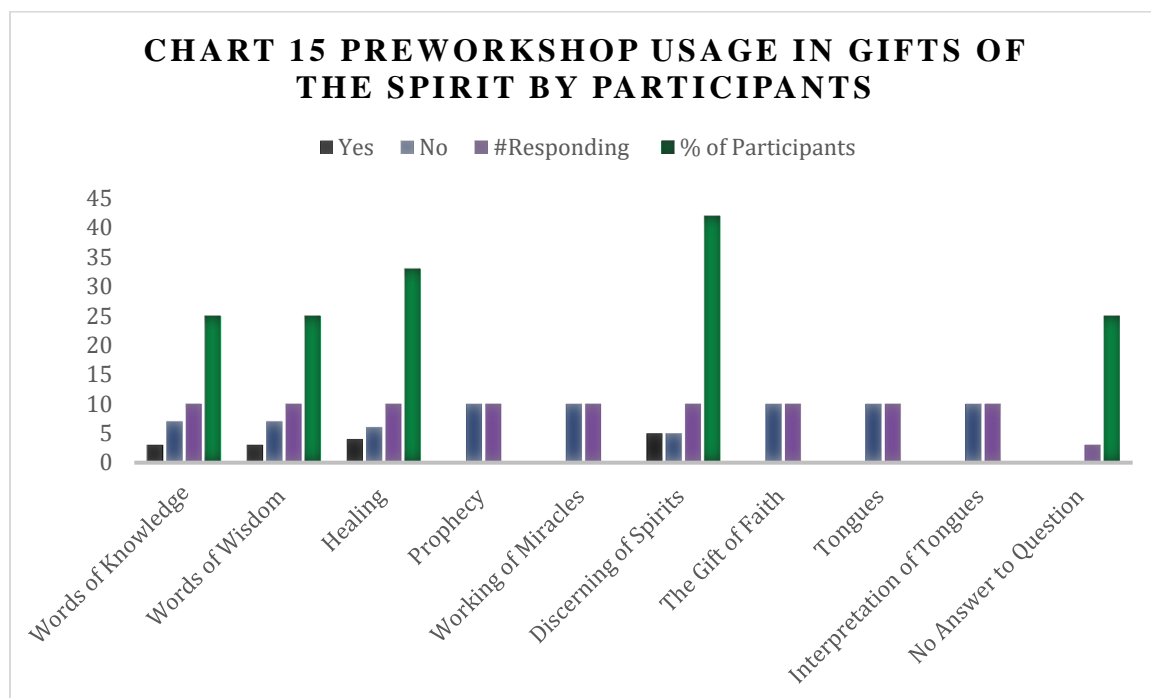


Figure 16. Chart of pre-workshop usage in Gifts of the Spirit by attendees.

It is interesting to note however that when participants responded in the post-workshop follow up survey there was a shift. In the chart above 25% of participants had been used in receiving a word of knowledge, in the chart below the number has climbed to 69%.

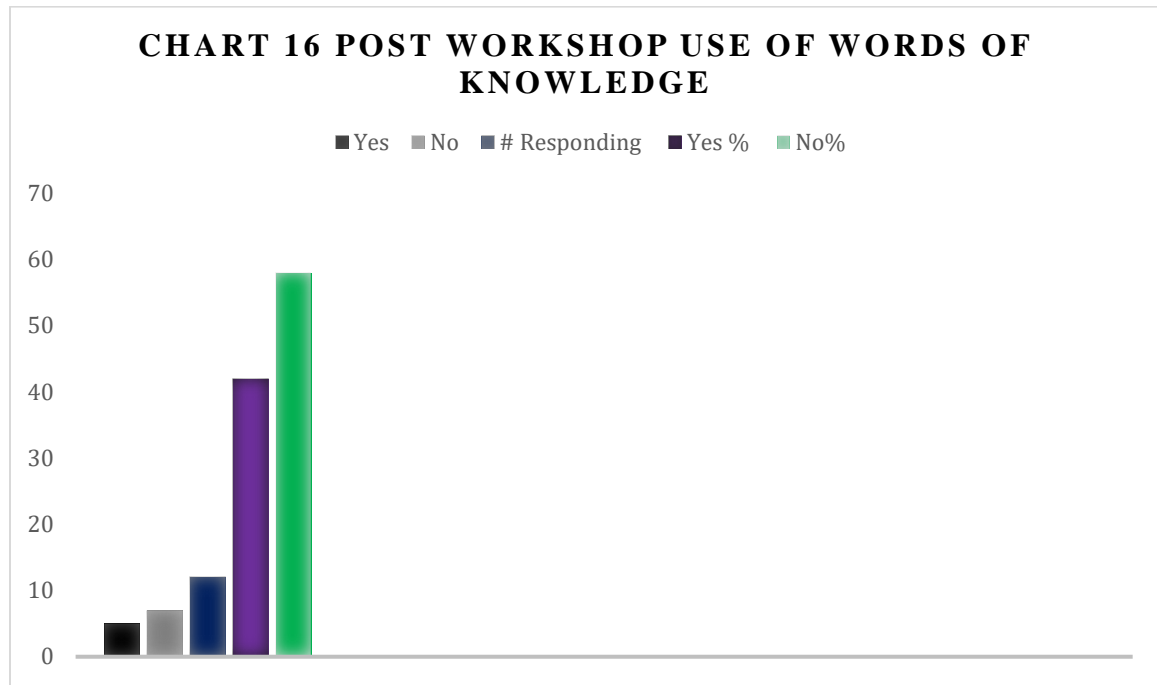


Figure 17. Chart of Post Workshop usage of Words of Knowledge

In the post-workshop follow up survey 42% had been used by God in receiving words of knowledge. This is a slight decrease from the post-workshop survey, however, it could be that this percentage were members who fell into the group that had never received words of knowledge. Since the surveys were anonymously done it is difficult to determine the difference in percentages.

What is our take away from this increase? It appears that as the participants were more equipped to understand what the word of knowledge was and how to get words of knowledge their number increased. In addition, the numbers of words of knowledge increased to the point that the participants received words of knowledge with one participant receiving over 75 words of knowledge to minister to others.

One of the other follow up questions regarding words of knowledge that I wanted to explore after the workshop was how the participants were receiving words of

knowledge. In the workshop, several ways of receiving words of knowledge were discussed and identified with the participants.

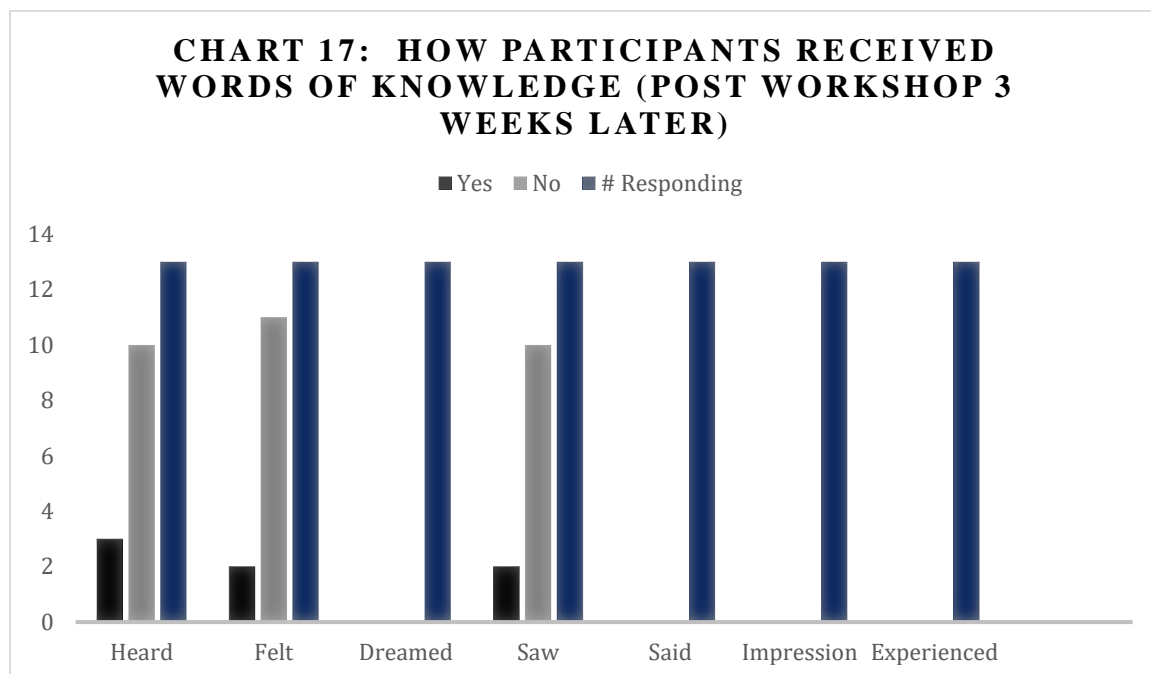


Figure 18. Chart of how participants received words of knowledge post-workshop.

Again, as in the first implementation, most of the participant's post-workshop experience was hearing words of knowledge and not as many were getting them in other ways. I do believe that as they go forward, that as they remain open to the Holy Spirit, they may begin being used by God in receiving words in different ways.

As in the first implementation, it was important for me to understand how the participants functioned within the congregation. This congregation had a broader base of the *charisms* of the Holy Spirit than in the first implementation with more of the participants in this implementation having an experience with the *charisms* of the Holy Spirit prior to the workshop.

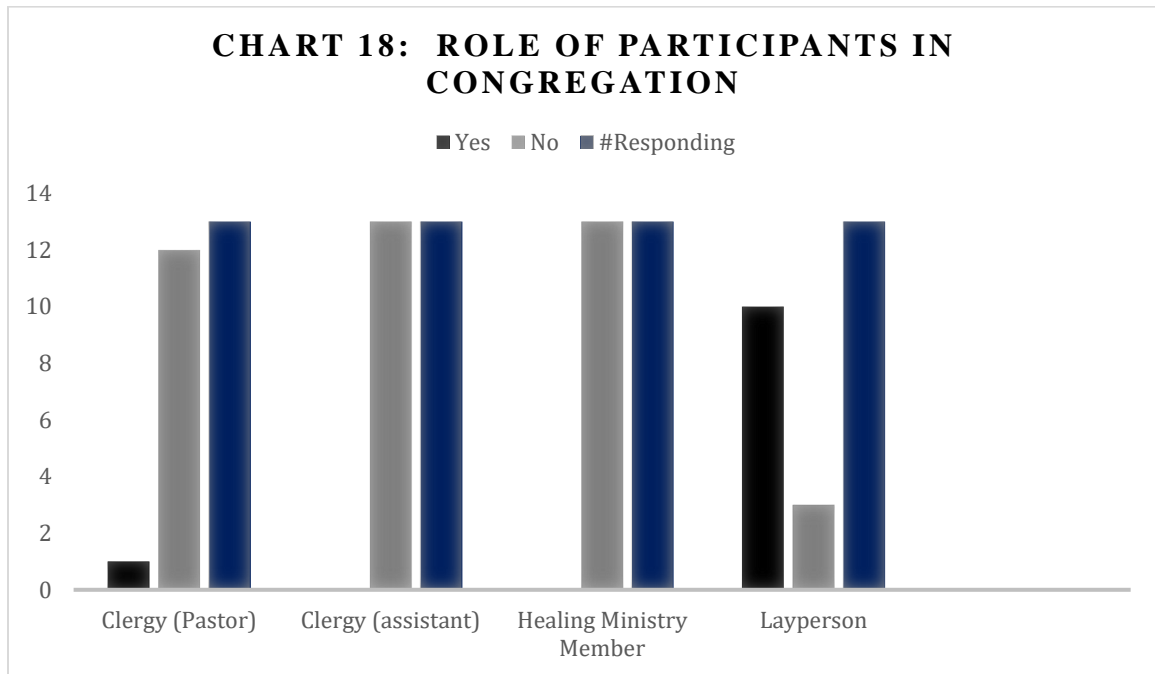


Figure 19. Chart of role of participants in congregation

One of the additional aspects that I wanted to uncover in the pre-workshop surveys was whether the participants had been used outside of a church setting to minister to someone after being prompted by the Holy Spirit. The reason behind this question in the survey is that those who have been activated in receiving words of knowledge can receive them anywhere. It was my desire to see if they were open to God breaking into their ordinary lives and ministering to them outside of the four walls of a church building. The chart below shows that the participants prior to the workshop had been used in this manner. Some have been used by the Holy Spirit in this way in quite a dramatic manner as you can see.

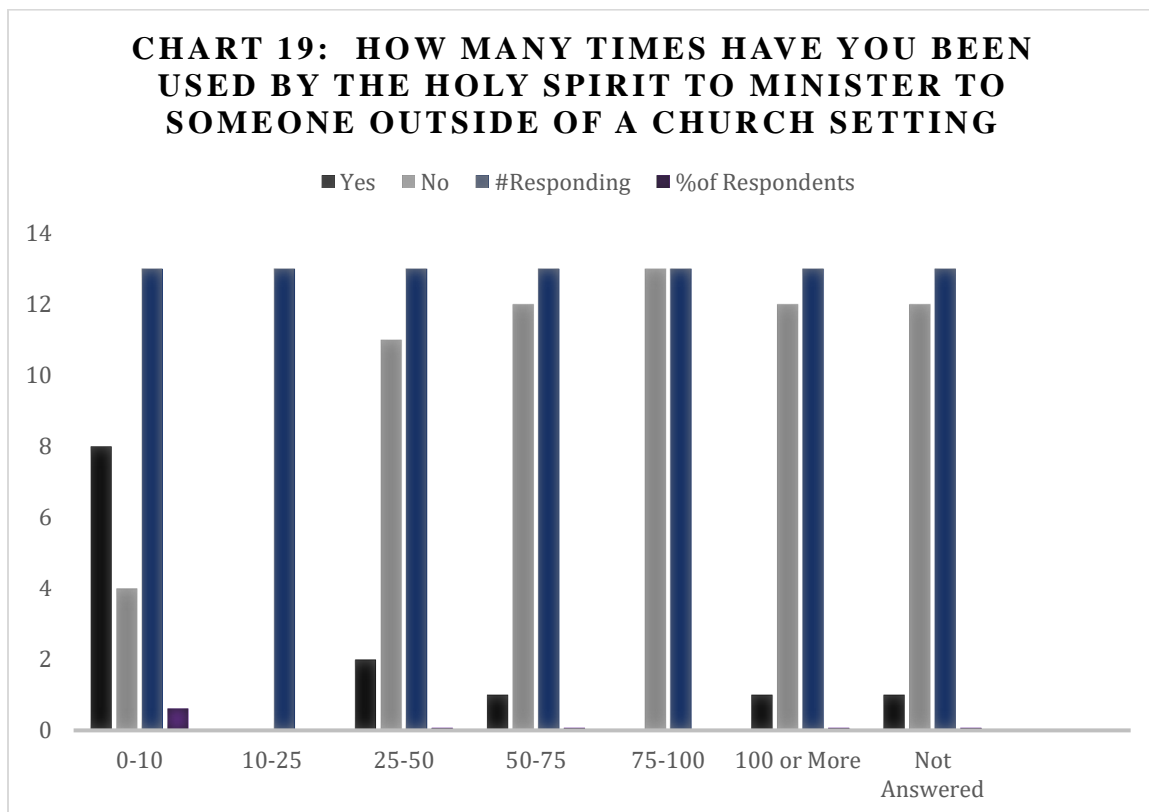


Figure 20. Chart of being used to minister outside of a church setting.

This congregation is very open to the movement of the Holy Spirit and especially welcoming the operation of the *charisms* of the Holy Spirit. On Sunday morning, I presented the fifth session in the context of the Sunday morning sermon and preached on divine encounters and impartation. At the end of the sermon, there was a time of ministry where the Holy Spirit was invited to come and minister to the congregants and then the Rector and I laid hands on and prayed for approximately one-half of the congregation in attendance. Additionally, other *charisms* were manifested during the service such as tongues and interpretation of tongues as well as prophecy.

The final area that I wanted to look at both pre and post survey is the confidence level of those who participated in the workshop. How confident were they when praying

for the sick and others to be healed. The pre-workshop and post-workshop charts are below.

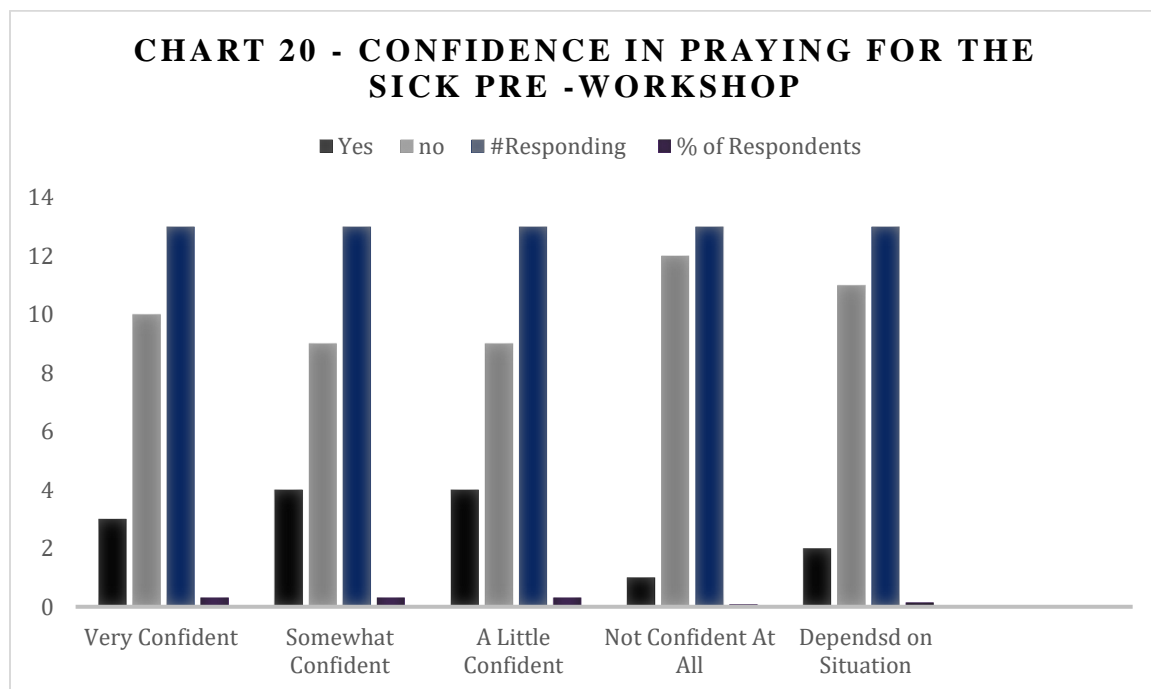


Figure 21. Chart of confidence in praying for the sick pre-workshop.

In the pre-workshop questionnaire that was distributed only 23% of participants were very confident that God would heal when they prayed. 31% of participants were a little confident or somewhat confident that God would heal when they prayed for the sick.

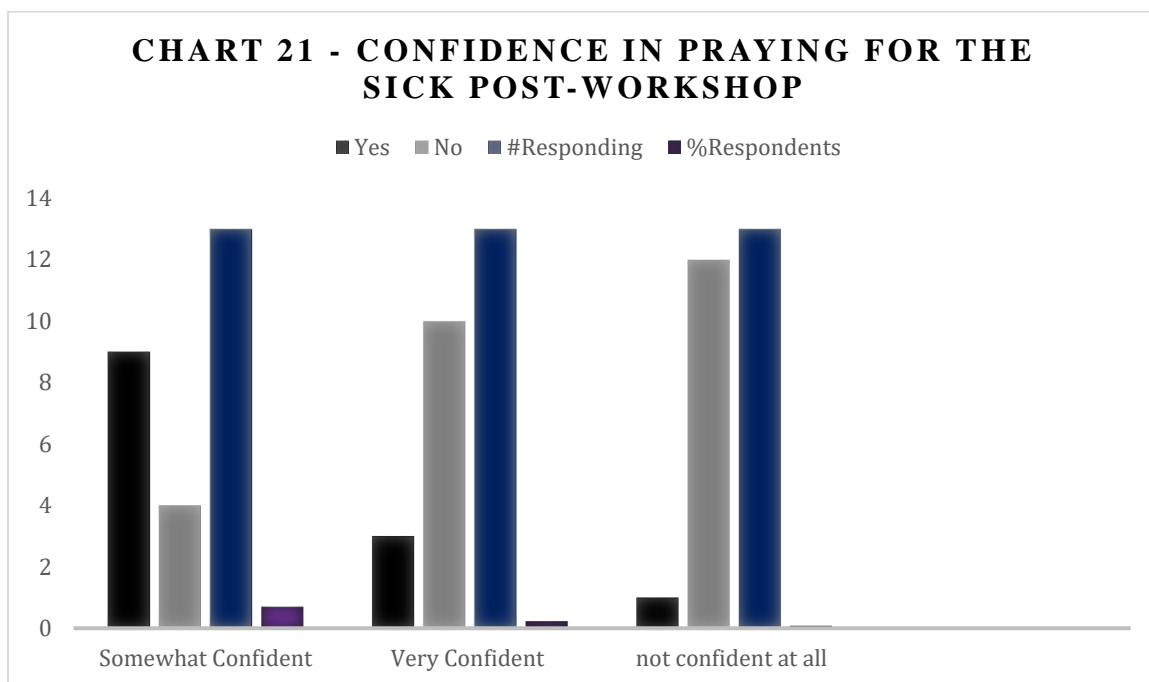


Figure 22. Chart in confidence of praying for the sick post workshop

After the workshop material was 23% were very confident (this number stayed the same pre and post workshop), and 69% were somewhat confident that God would heal when they prayed.

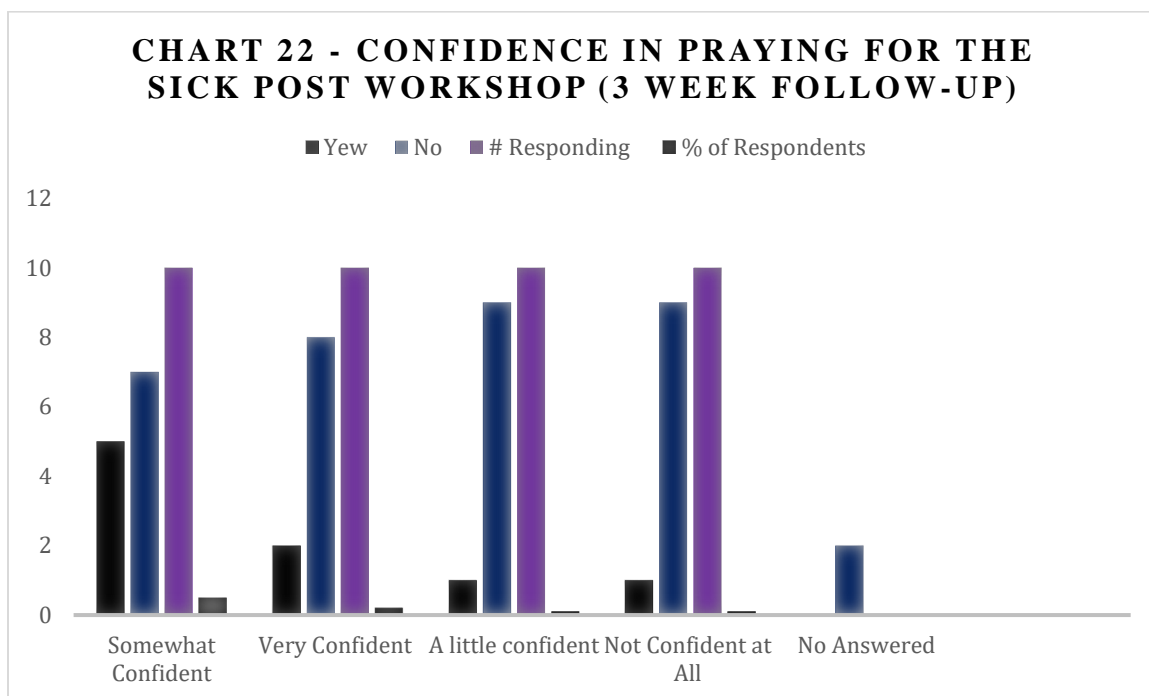


Figure 23. Chart of confidence in praying for the sick after 3-week follow-up.

In the three weeks follow up the numbers changed from pre and post workshop. 50% of participants were somewhat confident and 20% were very confident that God would heal when they prayed for the sick.

Conclusion

The hypothesis as laid out was that if we train men and women in the use of the *charisms* or gifts of the Holy Spirit in the Anglican tradition then we would see an increase in these gifts being in operation within our church contexts. As noted above the hypothesis is supported in this regard especially with the increase of words of knowledge increasing in percentages in both implementations of the project.

The research further indicates and supports that those who were activated in the gifts of the spirit through the workshop have seen an increase in their use of these gifts in their daily walk with God. Additionally, they are touching the lives of many men and women with the gospel and planting seeds that may one day come to fruition with the person they have ministered to accepting Jesus as their Lord and Savior.

As with any project where human research is being done, the data we receive and can triangulate can be subjective in nature. However, with that being said, the questions that were asked in the role of the workshop has supported the hypothesis.

When I came to this project in 2015 I came to it like most people come to the things that God calls them to – kicking and screaming. It was not a project that I wanted to undertake, nor was it a project that I wanted to explore, however, I am thankful that I listened to God and undertook this project. It has opened my eyes to the place of healing in my tradition of ministry in ways that no one could have otherwise. While there could have been much more written than what is contained in this document, space would not permit, however, maybe one day there will be time to revise this work and add more information that supports the hypothesis. It is my belief that as the church universal we are about to embark on the greatest days of the outpouring of the Holy Spirit that we have seen. Greater than what the Azusa Street Revival was, the Welsh Revival, even greater than the outpouring in England under the ministry of A. A. Boddy and his wife at their parish in Sunderland. It will be an all-encompassing outpouring of the Holy Spirit like we have never seen before.

Throughout this project, we have examined the gifts or *charisms* of the Holy Spirit in the arena of several key and important foundations. First, we looked at the

context for ministry and how HCIM can impact the ACNA and other organizations that have Anglican roots and identity to be equipped to see an outpouring of the Holy Spirit much like what Dennis and Rita Bennett saw in the early 1960s in their parish when the Charismatic renewal began in mainline denominations.

Secondly, we explore a proper biblical hermeneutic that was based on an approach that put pneumatology at the forefront of looking at the sacred texts. We could have pulled many more scriptures and focused on many more areas of God's power coming into the world in the power of the Holy Spirit in the Scriptures, but nevertheless, we laid a solid foundation from a biblical perspective.

We explored the historical aspects of the ministry of healing and the power of the Holy Spirit both in the early church fathers. However, we also looked at important church figures such as John Wesley, the Caroline Divines, and the Non-Jurors. All of these men and women desired to see a return back to the tradition of Anglicanism prior to the Reformation that essentially kept the Holy Spirit quiet in the church in the area of healing for over 400 years.

Finally, we examined the theological implications of these *charisms* of the Holy Spirit in light of Christology, Pneumatology and Sacramental theology. We wove through all the sections a continued emphasis on sacrament, mystery, and charism (or grace). It is important for us to understand that all that we do regarding the ministry of the Holy Spirit has to be rooted and grounded in these foundational principles. These are the standard of the church that prophecies and the other gifts must be evaluated against.

While an in-depth examination of the theology of cessationism was not undertaken, there is enough precedence in scripture and in recent theological scholarship

that allows us to understand that the gifts of the Holy Spirit are for today. They are for us as individuals and as members of a corporate body called the church. Whether that be a local body of believers or the church universal.

APPENDIX A
SURVEYS AND QUESTIONNAIRES

Questionnaires for ASM - Participation

1. Have you ever used the gifts of the Holy Spirit to share the gospel with others outside of a church setting, in a more public place like a grocery store, on the street, school, work, etc?

- a. Yes
- b. No

2. If your answer to question # 1 is yes, then how often (how many times) have you been used to minister the gospel through the gifts of the Holy Spirit outside of a church setting?

- c. 0-10
- d. 10-25
- e. 25-50
- f. 50-75
- g. 75-100
- h. Over 100

3. Have you ever received training in how to receive words of knowledge?

- i. Yes
- j. No

4. Have you ever received training in how to pray for the sick?

- k. Yes
- l. No

5. If you answered yes to question # 4 then were you taught a specifically designed model of praying for the sick?

m. Yes

n. No

If your answer is yes please identify the model

6. Do you regularly pray for people to receive physical healing?

a. Yes

b. No

7. If the answer to # 6 is yes, do you pray for people to be receive healing mainly in a church-related setting or outside of a church setting?

a. Mostly in church settings

b. Mostly outside of church settings

8. When praying for people to receive healing, how confident are you that healing will happen?

a. Very confident

b. Somewhat confident

c. A little confident

d. Not confident at all

9. Considering the gifts of the Holy Spirit in 1 Corinthians 12, which of these gifts do you believe you have been used by God to minister to others in?

a. Words of Knowledge

b. Prophecy

c. Words of Wisdom

- d. Healing
- e. Working of Miracles
- f. Discerning of Spirits

10. Are the gifts listed in question # 9 something you are familiar with or do you need them further defined?

- a. I have an understanding of what these gifts are
- b. I need further clarification of these gifts
- c. I need examples of how these gifts operate

11. Have you ever received training in how to operate in these spiritual gifts?

- a. Yes
- b. No

12. If the answer to question # 11 is yes, then which training have you attended?

- a. Global Awakening/Randy Clark
- b. Judith and Francis MacNutt – Christian Healing Ministries
- c. Theophostic Prayer Ministry Training
- d. Other (please specify)

13. Please identify your participation in the local congregation:

- a. Clergy (Rector or Sr. Pastor)
- b. Clergy (Assistant or Deacon)
- c. Healing Ministry Leader (Lay)
- d. Layperson
- e. Other (please specify)

14. What is your interest in attending this training?

- a. Involved in church prayer ministry
- b. Asked by a member of the clergy to attend
- c. Asked by a friend to attend
- d. Have an interest in this type of ministry
- e. Other (please specify)

15. Did you have a faith tradition that taught you about the gifts and moving of the Holy Spirit?

- a. Yes
- b. No

16. If you answered yes to question # 15 what faith tradition influenced your interest?

- a. Anglican
- b. Baptist
- c. Methodist
- d. Non-Denominational
- e. Other (please specify)

17. Does your local congregation offer any classes/training on healing prayer or how to minister in the gifts of the Holy Spirit?

- a. Yes
- b. No
- c. If yes please give the name of your congregation

18. If the answer to question # 17 is yes, who teaches the classes?

- a. Pastor or other Clergy member
- b. Lay Leaders

c. Special Speakers and events

19. Does your pastor allow members to minister in the gifts of the Holy Spirit in worship services and does your pastor exemplify this ministry to the congregation?

a. Yes

b. No

20. For research purpose, please identify which demographic you fall into:

a. Male

b. Female

c. 0-16 years of age

d. 16-30 years of age

e. 30-50 years of age

f. Over 50 years of age.

Questionnaire for ASM - Completion

1. Did the training and activation on words of knowledge help you to move into the operation of this gift of the Holy Spirit?
 - a. Yes
 - b. No
2. How confident do you now feel in allowing God to minister through to others in the gifts of the Holy Spirit?
 - a. Very confident
 - b. Somewhat confident
 - c. A little confident
 - d. Not confident at all
3. Were there any new insights you learned in the workshop in how to pray for the sick?
 - a. Yes
 - b. No
4. If you previously attended training for the sick how was this training different?
5. If you previously prayed for people inside a church setting has this training equipped you to pray others outside of the church setting?
 - a. Yes
 - b. No
6. Now when praying for people to receive healing, how confident are you that the healing will happen?
 - a. very confident

b. somewhat confident

c. a little confident

d. not confident at all

7. Were there topics that you feel need to be deleted from the workshop?

8. Was the five-stop prayer model introduced in the workshop a new concept for you?

a. Yes

b. No

9. Do you feel equipped now to minister to others outside of a church setting with prayers

for healing?

a. Yes

b. No

10. Did the workshop aid you in your understanding how these gifts of the Holy Spirit

can be used as a tool for evangelism?

a. Yes

b. No

Questionnaire for ASM - Post Training Follow Up

1. Since attending the workshop has God used you in the gift of a word of knowledge or another gift of the Holy Spirit

a. Yes

b. No

2. If the answer to question # 1 is yes how many times has this happened?

a. 0-10

b. 10-25

c. 25-50

d. 50-75

e. 75-100

f. 100 or more

3. What has been the context of your ministry?

a. Inside of a church setting

b. Outside of a church setting

4. If you prayed for someone to be healed please share the testimony below

5. Would you recommend this training to others?

a. Yes

b. No

6. If you ministered to a person that was a non-Christian that was healed (at least 80%)

did you attempt to use the healing as a tool for evangelism?

a. Yes

b. No

7. Since the training and in your experiences for others how confident do you feel now in knowing that when you pray people will be healed (at least 80% improvement)

- a. Very Confident
- b. Somewhat confident
- c. A Little Confident
- d. Not confident at all

8. How has this training impacted you or your church?

9. If you have received words of knowledge since the training, how have you received them?

- a. Felt them
- b. Heard them
- c. Saw them
- d. Dreamed them
- e. Received an impression
- f. Said them
- g. Experience them

10. If you are not the pastor of the local congregation, how is your pastor receiving these gifts being in operation in your church?

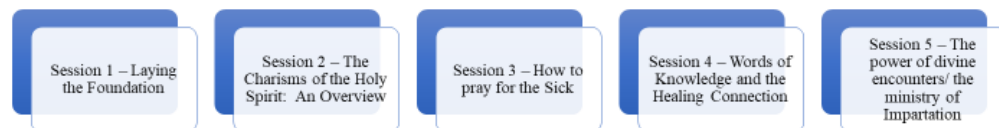
APPENDIX B

SAMPLE ASM CURRICULUM SESSION 1

ASM Curriculum Session 1 Slides



Weekend Course Overview



Session 1 – Laying the Foundation

- We will lay a foundation for our sessions tomorrow in this first session.
- The Foundations we will examine are:
 - The Biblical Foundation
 - The Historical Foundation
 - The Early Church Fathers
 - Manifestations of the Holy Spirit In Church History
 - Calvin and Luther and their influences on the shape of Theology regarding the Holy Spirit
 - Anglican Theology of the Holy Spirit

Laying the Foundation Continued

- 1537 - The Bishop's Book
- 1543 – King Henry VIII's Theological Discourse
- 1549 - Thomas Cranmer and the Book of Common Prayer
- 1552 – Revised Book of Common Prayer
- 1928 – Reintroduction of the Rite of Healing in the 1928 BCP
- The Non-Jurors
- The Caroline Divines
- John Wesley, Charles Wesley, John Fletcher and George Whitefield
- The Evangelical/Pentecostal Movement

Laying the Foundation # 3

- Theological Foundations
 - Patristic Theology
 - Pneumatology
 - Anglican Theology
 - Sacramental Theology
 - Contemporary Theology

Introduction to Biblical Foundations

- The Anglican Approach to Biblical Passages:
- Grounded Firmly in Sacramental Theology
- Sometimes Anglicanism is called the *via media* – or the middle way usually meaning that as Anglicans our theology is somewhere between Roman Catholicism and Protestantism as a tradition within the larger world of Christianity
- It has been suggested that Sacramental Theology be looked at in the context and through the lens of John 1:14 in which the mystery of salvation is announced “and the Word became flesh and lived among us.”
- For most Anglicans our definition of Sacrament is “a visible sign of an inward grace.”

Introduction to Biblical Foundation # 2

- Another important aspect of Sacrament both by definition and application is given as follows:
- The meaning of a sacrament for Christians should be understood in the light of God incarnate in Jesus Christ, who himself is the fundamental sacrament, the heart of the mystery of God through creation and God's redemptive purpose for humanity and the world."
- Sacraments can be divided into two areas – sacraments of the Gospel and other sacraments.

Sacraments of the Gospel

- These are the sacraments commanded by Jesus Himself
 - 1. Baptism
 - 2. The Lord's Supper

Other Sacraments

- These are the other sacraments commonly held as sacraments by the Church:
 - Confirmation
 - Unction
 - Ordination
 - Marriage
 - Penance
- There is great latitude in the sacramental aspect of the *charisms* of the Holy Spirit.

Six Foundational Teachings of the Church

- Six foundational teachings of the church (Hebrews 6:1-5)
 - Repentance from Dead Works
 - Faith Toward God
 - Instruction about *Baptisms*
 - Water Baptism
 - Baptism or Infilling of the Holy Spirit
 - Laying on of Hands
 - Resurrection of the Dead
 - Eternal Judgement

Called for Ministry – The Hebrew Scriptures

- The Call of Isaiah – Isaiah 6:1-8
 - Isaiah was permitted to see into another dimension and experience an insight into the invisible word from which he lived in.⁶
 - Stems from a divine encounter
 - The prophetic call of Isaiah as well as other Old Testament prophets have discernable acts:
 - There is a report of an encounter with God, either directly or indirectly with a messenger
 - A commission to do the Lord's will or speak the Lord's word
 - A ritual act or sign symbolizing the designated role.
 - With the Exception of Ezekiel the one who is called objects to the vocation and then receives assurance from God.⁷

Isaiah's Call viewed as Sacramental

- Isaiah encounters sacrament with regard to his Confession "Woe is Me."
- Isaiah encounters sacrament with the touch of the seraphim
- The call of Isaiah recalls elements of the liturgy we take part in on each Sunday morning.

Comparison of Sacramental Worship and Isaiah's Call

Sacramental Aspects of Liturgy	Aspects of Isaiah's Call
Altar containing bread and wine	Altar containing hot coals
Prayer for healing (unction)	Touched by the fire of God
Confession of Sin (General Confession)	Confession of Sin (personal/individual confession)
Incense (used at special liturgies)	Temple filled with smoke
Absolution of sin (pronounced by the priest)	Absolution of sin by being touched with a coal off the altar
Congregants and clergy experience God	Divine encounter of God's presence
Experiencing God in the Sacrament of the Table – the Eucharist	Experiencing God in his complete power in a divine encounter

Isaiah's Call in light of our Call

• Isaiah

- Has a view of the transcendence of God – A Divine encounter - for Isaiah and for us this should be a normative part of our ministry and our relationship with God.
- We function in whatever ministry God has called to through the power of the Holy Spirit not in our own power.
- Isaiah encounters the fire of God. The coal used by the seraphim has implications for us today. The coal was:
 - Live
 - Hot and active
 - Full of God's power.

A sacramental summation of Isaiah

- It has been suggested that Isaiah's encounter sums up beautifully what we experience in the liturgy each Sunday. One author has suggested:
- "By reading or hearing the biblical text of Isaiah 6 in conjunction with chanting about the prophet's encounter with Christ, contemplating the scene in icons and manuscript illuminations and partaking of the "live coal" in the Eucharist, Christians were acknowledging and renewing their participation in the spiritual "now" of the Body of Christ as contemporaries of the prophet and his saintly exegesis."⁷

Commissioned for Ministry – The Gospel Encounter

- Mark 16:9-20
 - There is debate that the longer ending of Mark is an addition to the Gospel and therefore not apostolic and is questionable for developing theology or doctrine.
 - However had this been the case then the early church fathers such as Irenaeus, Hippolytus,
 - Those who shaped the canon of Scripture felt that it was important enough to be included in our New Testament scriptures
 - There is evidence that the church for hundreds and thousands of years has depended on the Gospel of Mark in its entirety as doctrine. When I recently asked one of our bishops about his view on this portion of Scripture he responded "it's in the Bible, therefore it is useful for doctrine."

The Call of Isaiah and the Commissioning of Mark in Contrast

Isaiah's Call and Vision	Mark's Commissioning
Divine encounter with Yahweh	Divine encounter with Jesus God's son
Altar of heaven	Altar of sacrifice – the Cross
Touched by the coal of fire	Touched and covered by the shed blood of Jesus
Confession of sin "I am unclean"	Confession of salvation "I am Covered by the Blood"
Anointed and made clean	Present in the upper room when the Holy Spirit was given to the disciples
Hear I am. Send me.	God into all the world and preach the Gospel.

Mark's aspects of Sacrament

- We see in the Gospel of Mark several aspects of Sacramental ministry
 - Water Baptism
 - The Ministry of laying on of hands (one of the six foundational teachings of the church)
 - And signs following
 - A command to heal and deliver
 - This portion of Scripture shows the early Church's belief that the ministry of the laity included the ministry of healing.
 - The gospel message in Mark indicate that these gifts are to follow all who believe.

James' Sacramental Ministry of Healing

- In James 5:13-16 we see the ministry of healing given in mandate to the early church.
 - We see the sacramental ministry of healing and unction (anointing with oil).
 - The second aspect of sacramental ministry we see in James is the laying on of hands.
 - Done in context of community – call for elders of the church
 - R.C.H. Lenski has suggested that this anointing was not just a small touch of oil, but that it was almost a baptism of Oil where the sick person was rubbed from head to toe as prayers were being said.

Anointing with Oil

- In the context of James' epistle, we seen an emphasis of anointing with oil come into play. Why is this important?
- The oil used is specially blessed in the Anglican and other liturgical traditions by the Bishop at a special service for that purpose.
- Widely used in the Greco-Roman World for medicinal purposes. There is no gap in this context between physical and spiritual healing. The oil gains its power from the human hands that apply it and that reaching across pain and loneliness, re-establish the solidarity of the community.⁸
- Two reasons for anointing with oil in James
 - Due to medical properties and the other due to symbolism

Anointing with Oil Continued

- Oil was regarded by the Jews as symbolizing a number of characteristics that would encourage the one who was being anointed.
- It indicated the presence of the Holy Spirit and used to signify an infusion of God including his strength or wisdom⁹
- God is present in the prayer and in the anointing and both serve to heal.¹⁰
- Oil has been used as a type of the Holy Spirit and could be seen as Baptizing us with a fresh touch for the healing of our bodies and to those whom we minister

The Biblical Component Summarized

- Our ministry flows of divine encounters much like those of Isaiah and the call of Mark. It is the place where we encounter and God and where God encounters us
- Our ministry is framed in the term of context of the sacraments. God uses us to touch others
- We embrace the mysteries of God, including that of the Eucharist and the sacraments of the church.

The Historical Foundation An Introduction

- The Charisms of the Holy Spirit are rooted and grounded in the ministry of the life of Jesus as the healer in the New Testament, but it also grounded in the history of the church.
- There has been debate whether or not the *charisms* or gifts of the Holy Spirit ended after the death of the last apostle in approximately 70 A.D.
- If that is the case why does Morton Kelsey indicate “the practices of healing continued without interruption for the next two centuries?”¹¹
- It has also been suggested by numerous scholars that primary documents attest care for the sick was a distinctive and remarkable characteristic of early Christian missionary outreach or evangelism.¹²

The Early Church Fathers

- We see an understanding of the ministry of the Holy Spirit in the early church fathers, including at the forefront a ministry of healing.
- Justyn Martyr (100s) indicated there were numerous people possessed by demons being healed through the ministry of exorcism in the Name of Christ, have healed and do heal.
- Irenaeus understood the power of healing when he said “There is one physician both fleshly and spiritual born and unborn God in Man, true life in death, both of Man and of God first subject to suffering and then free of suffering, Jesus Christ our Lord.”
- Augustine of Hippo - Miracles are being performed in Christ’s name either by his sacrament or by the prayers or the memorial of his saints.

Gifts of the Holy Spirit in the Church

- There are many recorded manifestations of the Holy Spirit in Operation in the church. Some of these follow those we will discuss tomorrow in 1 Corinthians, however some of them are not listed in biblical terms, but were considered to be the Holy Spirit acting in the church and on members of the church. There are a number of these manifestations and Gifts
- Tears – Tears confirmed human's readiness to allow their life to fall apart in the dark night of the soul and assume new life in the resurrection of the dead. It became an embodied piety - it was being moved upon by the Holy Spirit

Gifts of the Holy Spirit continued

- Dreams and Visions- Many instances through Scripture andnd the Church
 - Jacob wrestling with God
 - Joseph and the interpretation of the new King
 - The Vision of Paul to go to Macedonia in Acts
 - The prophecy of Joel on the outpouring of the spirit indicated that dreams and visions were a part of the coming outpouring
 - Prophetic dreams and visions are given by God and as such they are prophetic in nature and gifts of the Spirit to the church
 - Dreams that contain words of knowledge – we will talk more about this tomorrow.

Anglican Emphasis on Healing

- The Anglican Emphasis on Healing began at the very outset of Anglican Church
 - The 1537 Bishops Book contained liturgies for healing
 - The 1549 Book of Common Prayer also contained liturgies for healing and unction
 - An understanding of the “necessity of every man to possess certain gifts.”
 - 1543 Henry the VIII issued a discourse on healing for the sick and not just to prepare for death
 - The 1552 Book of Common prayer through emphasis of the German reformers removed the liturgy for healing and allowed on only extreme unction to remain

Anglican Emphasis on Healing

- The Non Jurors – 1688-1689
 - Reinstated the liturgy of healing in 1734
 - Held that “the external testimony of God – prophecy and miracles was the first defense of Scripture”
 - The Caroline Divines
 - Lancelot Andrewes – Attached importance to the incarnation
 - Believed that the manifest of all to the spirit to the profit of the general church is good

Anglican Emphasis on Healing

- John Wesley – Anglican Clergyman responsible for Methodism, however John Wesley had a very significant encounter with the Holy Spirit
 - John Wesley's ministries were often disrupted with hysterical emotional outbursts among his hearers.
 - Regardless of what has been written about Wesley Howard Snyder and Daniel Runyon identify Wesley as a charismatic.
 - He did not speak in tongues
 - 1739 – Wesley prays for a mentally ill person who is healed
 - 1754 – A man is healed after Wesley offers him the Lord's supper
 - Wesley actually raised a man from the dead

John Wesley and Manifestations of the Holy Spirit

- Throughout his ministry there were many instances of manifestations of the Holy Spirit in the meetings and ministries of John Wesley
- There are several recorded instances of Miraculous Healing
- John Wesley had several instances of people being “slain or falling out in the Holy Spirit”
- There are recorded instances of the Gift of Prophecy
- There are also recorded instances of Visions and Dreams
- John Wesley in his journals also recorded several instances of interacting with the Angelic.

Wesley's Pentecost

- Was Wesley a charismatic? There are 4 reasons the answer to this is yes
 - Wesley's theology is charismatic in it is stress on God's grace in the life of and experience of the church
 - Wesley's understanding of the church and Christian experience can be described as charismatic because of the Place of the Holy Spirit in his theology and his openness to the gifts of the spirit
 - Emphasis a s a church on community
 - Wesley intended Methodism to be a society of preachers and devout laypersons within Anglicanism.

The 19th and 20th Centuries

- While healing or the gifts of the holy spirit were not prevalent through the majority of Anglicanism there were and continues to be pockets of Anglicans who believe in these operations of the Holy Spirit
- The Keswick Convention – founded by Anglicans in 1875 and had an impact not only the Welsh Revival but in England and the US As well
- A. A. Boddy was one of the chief participants in the Keswick Convention and the church he pastored in the Sunderland area of Engalnd became known as a place of Pentecostal revival – he has been called the face of Pentecostalism in Great retain.
- Percy Deamer a priest in the late 18th century wrote on the ministry of healing included a renewed liturgy for healing and the laying on of hands

19th and 20th Centuries continued

- Charismatic renewal beginning with Dennis Bennett in the mid 1960-s
- Alpha and the ministry of Holy Trinity Brompton with influences from John Wimber and the Vineyard Movement
- A renewed sense in our context of the desire to see the Holy Spirit move in the lives of men and women and touch them powerfully
- Emphasis and Influences by such Theologians as J. I. Packer and John Stott who advocate for this renewed sense of the Holy Spirit to be present in the live of every believer and especially in our worship context.

Alexander and Mary Boddy and British Pentecostalism



Alexander Boddy's Family History

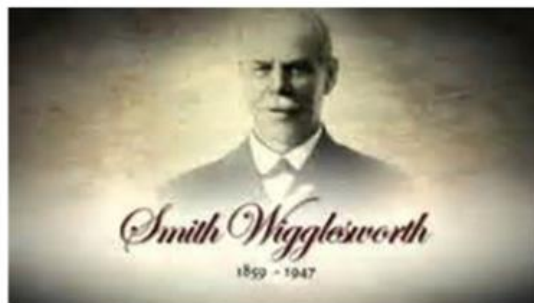
- Born November 15, 1854
- The son of James Alfred Boddy and Jane Vazeille Stocks
- The grandson of Jane Vazielle and William Smith
- He was the step-great grandson of John Wesley who married the widow of Antony Vazielle, Mary (Mollie) and Wesley were married in 1751

Alexander Boddy's Ministry

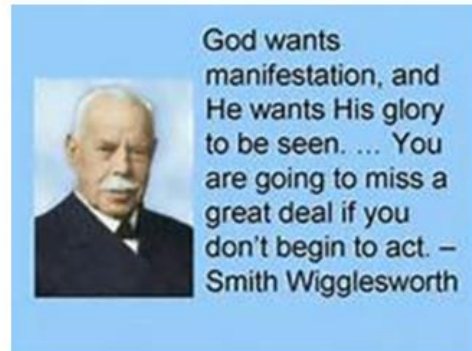
- Ministered in North Africa – 1883
- Ministered in Northern Europe – 1886
- Trips to North America 1884-1891
- Edited the *Confidence Magazine* from 1908-1926
- Filled with the Holy Spirit 21st of September 1892
- 1899 Mary his wife was healed from Asthma
- Traveled to Meet with Evan Roberts in Wales in 1904
- Involved with the Keswick Convention

Mary Boddy's Ministry

- After her healing from Asthma she began to have a powerful ministry of healing
- In 1905 had a vision of Christ
- Mary Boddy was an influential person in the life of many people who came to Sunderland to experience the Baptism of the Holy Spirit. One of the men who came to Sunderland seeking the Holy Spirit that Mary Boddy prayed for became one of the most well known Pentecostal evangelists of the 20th Century.



Smith Wigglesworth was a confirmed Anglican but was one of the most powerful preachers and leaders of the Twentieth Century in the Pentecostal Revival.



19th and 20th Centuries continued

- Charismatic renewal beginning with Dennis Bennett in the mid 1960's
- Alpha and the ministry of Holy Trinity Brompton with influences from John Wimber and the Vineyard Movement
- A renewed sense in our context of the desire to see the Holy Spirit move in the lives of men and women and touch them powerfully
- Emphasis and Influences by such Theologians as J. I. Packer and John Stott who advocate for this renewed sense of the Holy Spirit to be present in the live of every believer and especially in our worship context.

Wrap up and Take Away

- Throughout the history of the church there have been moves and ministries of the Holy Spirit.
- We could add to this foundational section a lengthy discussion of the theological implications of major branches of theology and their emphasis on the Holy Spirit in the life of the Church
- We have examples of men and women in the tradition of Anglicanism who have been used mightily of God
- What is the Commission and Call that God has for us in this ministry of Healing and the ministry of the charisms of the Holy Spirit.

APPENDIX C

INTERVIEW WITH BISHOP DAVID BENA

The following is an interview with Bishop David Bena (Assisting Bishop for the Diocese of CANA East in the ACNA) after a recent implementation of the ASM. Bishop Bena was an attendee and I wanted to get his perspective on what a Bishop might expect were they to attend an implementation of the ASM.

1. As a Bishop you recently attended an implementation of the Anglican School of Ministry, how did you find the material presented and what were your thoughts on the curriculum content?

Bishop Bena: Excellent on both counts. Well thought out, biblically solid and well presented.

2. As a Bishop do you feel there is content that needs to be added to the Anglican School of Ministry materials?

Bishop Bena: Possibly more on how the Rite of Confirmation liturgically frames the biblical view of the Holy Spirit being manifest in a person.

3. How do you feel that potentially controversial material (Holy Laughter and being slain in the spirit) was dealt with? Since this was a question from a participant, do you think that this information should be added and explained in the ASM curriculum?

Bishop Bena: I think it was not part of the biblical content of the teaching about the Holy Spirit. Someone brought it up and the instructor did his best to explain both issues.

4. Do you think the ASM as you saw implemented is workable in any Anglican Congregation?

Bishop Bena: Right On!

5. As a Bishop do you see the ASM valuable to the wider ACNA? How would you recommend that this School be promoted within the ACNA?

Bishop Bena: The whole teaching has to be done parish by parish. A number of our parishes are just not ready for it and it could have a divisive effect on them. It is my belief that we need a corps of members who have been baptized in the spirit to be the grist for the teaching series.

6. Was there information presented in the implementation presentation that should be deleted from the ASM curriculum?

Bishop Bena: No.

7. As a Bishop what were your feelings about any manifestations of the Holy Spirit that took place during the weekend (especially in the Sunday morning worship service)?

Bishop Bena: All went extremely well. Lots of people came forward for prayer right after the sermon. Well done!

8. As a Bishop in your consecration you were charged to “defend the faith” would you say that the ASM is faithful to the Historical, Biblical and Theological emphasis of the “faith once delivered to the saints” that you were charged to defend?

Bishop Bena: Yes

9. What do you feel is the result of the ASM in the congregation where it was implemented and do you see that it reignited a movement of the gifts (charisms) of the Holy Spirit in the Local Congregation?

Bishop Bena: It is too soon to tell. Since a number of the people are already well into the ministry of the Holy Spirit, there was not a lot of explicit change. Some who

have had misgivings about the charismatic movement have softened in their criticism since the workshop.

APPENDIX D

INTERVIEW WITH REV. CALEB EVANS

Rev. Caleb Evans is the Rector (Sr. Pastor) of Holy Trinity Anglican Church in Syracuse, NY. At his invitation, an implementation of the ASM at his congregation in the context of a parish retreat weekend. In order to glean information about a pastor's perspective, I interviewed him after the implementation and what he was observing in his congregation concerning the *charisms* of the Holy Spirit in his congregational setting.

1. Since the Anglican School of Ministry weekend at your parish, have you as the Rector seen a change in the *charisms* of the Holy Spirit and their presence in your worship services that might have been previously absent?

Rev. Evans: I haven't seen anything that was previously absent, but I have seen an increase in the gifts that were already there.

2. Would you recommend the ASM to other clergy and if so what would your recommendation be?

Rev. Evans: I would. I would suggest the clergy of any parish looking to go deeper into the gifts of the Holy Spirit to host a weekend.

3. What ministries are you as a congregation looking to implement as a result of the training weekend?

Rev. Evans: We already had multiple prayer ministries in place, but the weekend confirmed that those ministries are valuable, and something we want to continue.

4. How has your congregation responded to teachings of the weekend? Has there been positive results from the weekend or have you experienced negative feedback?

Rev. Evans: The feedback has almost all been very positive.

5. Did you have certain expectations of what the weekend would entail, if so, what were those expectations and were they met?

Rev. Evans: I really went into it without certain expectations.

6. How do you feel the weekend prepared you to continue to lead the congregation further into the gifts of the Holy Spirit?

Rev. Evans: I think it was very helpful. For me, much of the material was a refresher, but it was new to plenty of people.

7. Did you learn material in the weekend workshop that assists you in your ministry as the congregational leader? If so please elaborate.

Rev. Evans: Yes. Some of the material about Words of Knowledge was new to me and rather helpful.

8. Has there been an increase in the gifts of the Holy Spirit in your worship services since the weekend took place? Has the congregation responded positively to this increase?

Rev. Evans: Yes. The congregation has responded very positively.

9. Are there any changes you would make to the weekend content? If so, what would the changes be?

Rev. Evans: If anything, I might make the first session a little less academic. Overall, I think the content was really good.

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